Imprimatur,

Tho. Tomkyns Reverendiſſimo in Chriſto Patri ac Domino Domino *Gilberto*, Divinâ Providentiâ Archi-Epiſcopo *Cantuarienſi* à Sacris domeſticis.

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Deo & Ecclesiæ Sacrum.

SACRILEDGE

Arraigned *and* Condemned

BY

SAINT *PAUL*, ROM II. 22.

PROSECUTED

By *ISAAC BASIRE*, D.D. and *Arch-Deacon* of *Northumberland*, Chaplain in Ordinary to HIS MAJESTY.

Published first in the Year 1646. by Special Command of His late Majesty of Glorious Memory,

The Second Edition Corrected, and Enlarged.

I COR. IX. 13, 14.

Do ye not know that they which *Minister* about *Holy things*, Live of the things of the *Temple*? and they which *wait at the Altar*, are Partakers *with the Altar*?

EVEN SO HATH THE LORD ORDAINED, that they which Preach the Gospel, should *Live of the Gospel.*

Plato Lib. 10. *de Legib. in principio*, Περὶ Ἱεροσυλίας.

Ὅσα δὲ λόγῳ καὶ ὅσα ἔργῳ περὶ θεοὺς ὑβρίζει τις λέγων ἢ πράττων, εἴτε ἐν δὴ τι τῶν τριῶν πάσχει, ἢ θεοὺς οὐκ εἶναι ἡγούμενος, ἢ τὸ δεύτερον, ὄντας οὐ φροντίζειν ἀνθρώπων, ἢ τρίτον, εὐπαραμυθήτους εἶναι, θυσίαις τε καὶ εὐχαῖς παραγομένους.

Lucan. L. 3. *Quis enim Læsos impunè putaret esse Deos?*

LONDON,

Printed by *W. G.* for *W. Wells*, and *R. Scot*, at the Signe of the *Prince's-Arms* in *Little-Britain*. 1668.

TO HIS

Moſt Excellent Majeſty King *CHARLES* II.

Moſt Gracious SOVERAIGNE,

IT is now *Two and twenty Years* ſince firſt this PIECE was Rough-caſt, *Inter Tubam & Tympanum* (during the SIEGE at *Oxford*) being then Commanded upon that *Service* by that late *Incomparable Prince* Your Royal Father, and my Moſt Gracious Maſter, *KING CHARLES* the I. *of Glorious Memory* (a moſt zealous Enemy to all kind of *Sacriledge*)

Since that time, whileſt I lived abroad *Fifteen Years* (a full Fourth Part of my whole Life) in a voluntary *Exile*, only for my Conſtancy in the *True Religion*, and for my faithful *Allegiance* to Your *Crown*: This young *Benoni* was ſoon Over-laid, and ſo did, in a manner, lie long Buried in the Graves of *Schiſme* and *Rebellion*: Till now, being called upon, I have *ſtretched* my ſelfe *over it*, Endeavouring, through God's Bleſſing, to *Reſuſcitate* it. Aſſoon as the Child begins now to Breath again, it ſoftly Creeps towards Your *MAJESTY*, and humbly Craves to be called Yours *by Right of Inheritance*. In this Neceſſary Work, as I do moſt juſtly Condemn *Sacriledge*, (that fatal *Blazing Star* to whole *Nations*) ſo, if I did not in all Humility

mility, lay down the WORK (ſuch as it is) with the *Author*, at Your *Sacred Feet*, I ſhould then Commit *Sacriledge* indeed, and ſo both contradict the *Work* & condemn my ſelf. The whole *Deſigne* of this *Plea* is nothing elſe, but a *Juſt Defence* of ſome old *honeſt Truths*, which are never the worſe for being now adays ſo much ſpoken againſt by the Many. Though the IX *Chapter* of this *Book* doth chiefly Concern Your *Majeſty* in Point of *Conſcience*, yet (all being well Conſidered) the whole *Cauſe* may Concern You no leſs in Point of *Juſtice*, as well as in Point of *Honour*; And ſo this WORK becomes Yours again by another Title, *by Right of Purchaſe*; ſince, as by Your late Gracious Reſtoring both of the *Church* and *Church-Lands*, De-

dicated to the *Service of God* (in thankfulneſs to that Great God for Your own marvellous *Royal Reſtauration*) You have ſtrongly *Confuted* the late *Sacrilegious Uſurpations*; ſo, by Your Conſtant Care to *Preſerve the Church* Committed to Your Charge, in the *Laws*, *Cuſtoms*, *Franchiſes*, *Canonical Priviledges*, and *Epiſcopal Government* (according to the Tenour of Your *Royal Oath*) You will not only Invincibly ſecure all theſe from future *Sacriledge*, but alſo put Your own *Great Seal* to Your Father's *Royal Deed*, * and turn that King's *Prayer* into a *Prophecy*, who (to ſpeak out this His *Prerogative-Paramount*, in His own *Heroical* words) *Eſteemed it His Greateſt Title to be called, and His Chiefeſt Glory to be the Defender of the Church* both

* I pray God neither I nor mine may be *Acceſſary* to the *Ruines of the Church, &c.* The King's *Portraicture*, Sect. 19. upon the *Covenant.*

both in its true *Faith*, and its juſt *Fruitions*, equally abhorring *Sacriledge* and *Apoſtacy*: Thus the KING *being dead yet ſpeaketh*, of whom it may be almoſt ſaid, *Never King ſpake like this King*, except the *King of Kings!*

The *Church* of God is by another King (*Solomon*) deſcribed *Terrible as an Army with Banners* (Acies Ordinata, *for Power, Authority, and Order*) in Alluſion to the Camp of *Iſrael*, in whoſe *Tacticks* (the Martial Style) we may, to our *Admiration*, if not *Imitation*, Obſerve the Myſterious *Manner* how they Pitch'd about the *Tabernacle*, (that Curious Emblem of the *Church*;) Firſt then they Pitched with their *Faces towards* the *Tabernacle*, to intimate the ſingular Regard all the *Tribes* had to *the Tribe of Levi*, becauſe that *Tribe* Cantic. vi. 10.

Tribe had the Charge of *God's Tabernacle*, (therefore the other *Tribes* did not turn their *Backs* upon it, much leſs ſtretch forth their *Hands*, or lift up their
Num ii. 2. *Heels* againſt *Levi.*) Secondly, they pitched *round about the Tabernacle*, (three *Tribes* on each ſide of the four quarters of it) as a *Guard* to defend it, as a *Magazine* to Maintain it: To which goodly Order of the Camp of *Iſrael*, King *David* ſeems to allude in his Royal Religious Pro-
Pſal. lxvi. 11. clamation, *All ye that are round about him, bring Preſents unto him that ought to be feared*; that is, unto *God*, (becauſe always *Reſident* and *Preſident* in the *Church*) and thus *Iſrael* pitch'd their Camp.

But when they *marched*,
Num. x. 17. *Juda*, *Iſſachar*, and *Zabulon* led the *Van* on the *Eaſt*, and then the *Gerſonites* and *Merarites*,

rarites, (*Levites*) went next bearing the *Tabernacle*, whereby the *Prieſts* were not, like ſo many *Enfants perdus*, put upon the *Forelorn hope*; but *Juda* the Royal *Tribe* always ſtood betwixt *Levi* and the *Enemy* (and they proſpered accordingly) as very well knowing that the *Ark of God* was indeed *the Glory of Iſrael*, which, when once departed, the *Crown* would not ſtay long after it. 1 Sam. iv. 21.

Nunquam proſperè cedunt Res humanæ ubi negliguntur Divinæ.

Laſtly, *The LORD* as their *General*, dwelt *in the midſt of their Camp*, to go in and out before them, who, (as ſome have Obſerved it) is therefore in holy Scripture ſtyled *The Lord* of *Hoſts* above 200 *times*. Thus *Iſrael* having God for their Invincible General, having the *Ark of God* for their *Sacred Arſenal*; no wonder if (as the

Author

Author to the *Hebrews* Blazons their Martial Atchievements) *They through faith ſubdued Kingdoms, waxed valiant in fight, turned to flight the Armies of the Aliens:* Nothing but *Trophies*, nothing but *Triumphs*, ſo long as God's People keeps God's Order.

Heb. xi. 33, 34.

SIR, You are as well by *Theory*, as by *Practice*, (both ways) ſo eminently Experienced in *Martial Diſcipline*, that to make Application of this *Plat-form* were a Preſumption, much more impertinent than that of *Phormio* before *Hannibal*: I know to whom I ſpeak, to a *Prince*, as great in *Underſtanding*, as in *Power*: Indeed, Your Times, in ſo ſhort a Period, have been as full of ſtrange *Revolutions*, of rare Accidents,

cidents, as any *Prince*, which wonderful Paſſages of the *Divine Providence* over You, may appear ſo many ſtrong *Arguments*, that hitherto *the King of Heaven*, hath had a *ſpecial Regard* to Your Royal Perſon here *on Earth*, and may alſo hereafter be ſo many *ſure Pledges*, that the ſame Great God, who hath, ſo Marvellouſly (I might truly ſay *Miraculouſly*) *Reſcued*, and *Reſtored* You, will, no doubt, both *preſerve* and *proſper* you ſtill, whileſt you (in *a Gracious Return*) conſtantly bear a *Reciprocal Regard* unto *God* the *King of Kings*, *Obſerving his Laws*, unto the *Houſe of God*, the Church, *preſerving her Rights*, unto *God's Service*, *and Servants*, whoſe daily *Office* therefore is to Offer up unto God the Spiritual *Sacrifices*

of

of Prayers for you, eſpecially that the Sons of *Zerviah* be not too hard for you: (for the Sons of *Zerviah* are *Men of blood*, upon God's own Record:) And although *Zerviah* be dead, albeit by your Royal Power and Prudence, that *Great Beldam Rebellion* (pardon the word, for we cannot odiouſly enough term the late violent *Uſurpation*) be now utterly quelled, and aboliſhed (God be thanked) yet it is to be feared, *the Sons of Zerviah* are *alive* ſtill; nay, which is worſe, they dare appear *very lively* and *ſtirring*, very *Comprehenſive* to contrive Miſchief, very *Active* alſo to bring forth again Confuſion both in Church and State, (which God avert.)

1 Sam. xxvi. 8.
11 Sam. ii. 19.
11 Sam. iij. 27.

That, under God, *my Lord the King, according to the wiſdom*

11 Sam. xiv. 20.

of

of an Angel of God, may Diſcern the Good, and the Bad, as it is, in Duty, my daily Devotion for Your Majeſty, ſo is it the beſt *New-Years-Gift* I am able to afford: In which honeſt Vow perſevering unto my Lives end, I do, in all lowlineſs, crave your Majeſties *Gracious Pardon,* and *Patronage,* and in hope of your Royal Favour, and *Acceptance* of both the Work and the Workman, Humbly Remain,

Moſt Dread Soveraigne,

Your MAJESTIES

Weſtminſter, on New-years-Day, 1668.

Loyal, very Conſtant, and moſt Humble *Subject,* and Hereditary *Servant,*

Iſaac Baſire.

TO

The High and Mighty

MONARCH

King CHARLES I.

DREAD SOVERAIGNE,

BUT that, *in Obedience to Your Royal Command,* (reiterated) I must now *Practice* as well as *Preach* Allegiance; This present ARGUMENT, (now laid down at Your MAJESTY's Sacred Feet) had never presumed further than Your Royal Eare. What was then *Spoken,*

a and

and by You *Accepted*, and is now *Publiſhed*, and alſo by ſome good Men's Occaſional Deſire, and by other bad Men's malicious Oppoſition *Enlarged*, is (all of it) the Verdict of an *Impartial Conſcience*, convinced of both the *Antiquity* and the *Verity* reſident, (If any where upon Earth) within the Boſom of this *Perſecuted Church*, the Envy therefore, and *the Butt* of all *Oppoſites* at Home and abroad: And yet for all that, to this day, the *Admiration* in Chief, (*a*) of the beſt men in other *Reformed Churches*, though now made the very *Off-ſcouring* of

(*a*) *Florentiſſima* Anglia Ocellus *ille* Eccleſiarum, *Peculium Chriſti ſingulare, Perfugium Afflictorum, Imbellium Armamentarium, Inopum promptuarium, Spei melioris Vexillum,* —— *Splendidæ domini Caulæ* —— *Horrore toti concutimur ad Verſam hanc* Pulcherrimam Eccleſiæ inter vos Faciem: *Corrupit Spes noſtras* Turbo *ille* Coitionum

num *apud vos* Popularium, *quæ* Regis *Serenissimi* Discessioni à suo Parliamento *causam præbuere.*——*Deus reponat* IN ALTO ILLO *Sancta gloria* ECCLESIAS VESTRAS, *quæ hactenus in Terris*, & Ecclesiæ Theatro *emicuere*. D. Deodat. Genev. Responso ad Conventum Ecclesiasticum Londini. This is the voluntary Attestation of *GENEVA*, sent then to the *Assemblymen*, concerning the *Flourishing Estate of the Church of England*, before that RAGING TEMPEST OF POPULAR CONSPIRACIES AND TUMULTS, which have FORCED AWAY THE KING FROM HIS PARLIAMENT: (These are the *GENEVA-Men's* own Expressions.) So far are meer *Strangers* from Approving of that *Rebellious War*, or Judging this Church *Corrupt*, or *Antichristian* in *Doctrine* or *Discipline*, as it is blasphemed by her own *Rebellious Children*, against whom these free Witnesses may one day rise up in Judgment.

of all by her own Ungracious *Domesticks*. God, *Alto Judicio*, may (for a while) suffer *The* (*b*) *Truth to be cast down to the ground*, yet *Oppressed Truth*, *is Truth still*, and in God's good time, may up again, for all this *Eclipse*. (*c*) As by your *Royal*

(*b*) Dan. 8. 12.

(*c*) Blessed be the God of Truth whose gracious Providence hath made good this Prophesie, full fifteen years after, for an Encouragement and Reward of Loyal Perseverance.]

Obligation, so by your Just and very (*d*) Ancient *Title*, and constant *Profession* too, God be thanked, your MAJESTIE (in Fact, as well in Right, *DEFENDER OF THE FAITH*) hath more than a general Interest, in this, and in all right Catholick Truth: And therefore, (whatever others do in an *Injurious Age*) I cannot but *Render* to (*e*) *Cæsar the things that are Cæsar's*. And herein, *So God be Served, the Church Defended, Your* MAJESTY *Obeyed, Your People Warned, and Conscience Discharged*, he hath his *Ends*, who, though compassed about with many *Imperfections*, yet, in this *Service*, lies not much under the Command of any worldly *Hope*, or *Fear*. May the *King* of

(*d*) 'Tis a gross Error to think that the Kings of *England's* Title of *Defender of the Church* is no *older* than King *Henry* VIII. For 300 years ago in the old Writs of K. *Rich.* II. to the Sheriffs, the old style runs, *Ecclesia, cujus nos Defensor sumus, & esse volumus.*

(*e*) Matth. 22. 21.

of Kings at laſt, *Remember You, and Yours, and all your Troubles*, and by the *Merit* and *Vertue* of his own Glorious ASCENSION, (the *Myſtery* of this *good Day* for a *good Omen*) work out at laſt alſo Your ROYAL ASCENSION every way: And mean-while in this, and in all Truth elſe, *the God of Truth*, with his own Right Hand, *ſupport* and *ſtabliſh* You more and more, (*f*) *with his free Spirit*; ſo daily Prayeth

(*f*) K. *David's* Prayer, רוח נדיבה תסמכני: properly, *Uphold me with the Spirit of a Prince*; ſo the Original Emphatically bears it.

Your MAJESTIES

Oxford, May VII. *Aſcenſion-Day*, 1646.

Very Loyal, and moſt Humble *Subject*, and *Servant*,

Iſaac Baſire.

The EPISTLE TO THE READER, IN THE FIRST EDITION.

Good Reader:

TAke heed of *ſtumbling* in Limine, *'tis held* (a) Ominous: *Becauſe this Argument lies now for a while, under the* Axe of Contradiction, *and worſe.* (*as once* (b) Chriſt *himſelf, during their* Hour, and the power of Darkneſs,) *therefore to think no more, nor no better of the whole Matter then* Calumny *gives it out: for by that time thou haſt taken the pains to read this out,* (*and the laſt may be the beſt*) *as I hope thou wilt be, at leaſt, convinced, that* non ſic fuit ab initio, *as moſt men would have it now; ſo thou ſhalt clearly ſee, that this our* Impeachment of the Sin of Sacriledge, *is neither* ſingular, *nor* affected, *nor* new, *nor* unjuſt, *nor* unneceſſary.

(a) Tertull. Panciroll.

(b) Luk. 22. 53.

And, once for all, to give an Ingenuous Account to the World of our Undertaking *it: Indeed, but for meer Duty to* God, *Obedience to the* King, *Faithfulneſs to the* Church, *and due Reſpect to this* Nation *alſo*; (*any of all*

all which are to Publick Spirits, *when fairly* Called to it, *evermore far dearer than their own* private Ease *or* Safety:) *we are not so weary of our selves, but (especially in these Censorious, yea, Cruel times, wherein, whatever be the Arguments,* the longest Weapon *carries the* Conclusion;) *we could have reserved to our selves so much* Discretion, *as either to have sate still, or else to have chosen a* Theam *somewhat more indifferent, or more plausible, than the World we live in, gives us cause to think this will prove unto the* Major part, *that through the* Witchcraft of gain, *or* guilt, *are commonly* obdurate *enough against such kind of Arguments. But yet this one Comfort for our share, we are already sensible of, that as now,* to God, *to our own* Conscience, *and to* the present Age, *this acquits us from the base humour of* Temporizing; (*Surely he were of a very* weak apprehension, *that as* times *are* now, *especially* with us here, (*c*) *should suspect us of it:*) *So likewise hereafter this will clear us* unto Posterity, *from* a stupid, nay, sinful (*d*) Disregard of that Cause, wherein already so much of Gods Honour, and of the Good Speed of Religion (and consequently, *the* Security *of the whole* State *and* Nation, *chiefly upheld by* Religion) is so visibly ingaged:

(*c*) This Treatise was published by Royal Command in the Siege of *Oxford*, Anno 1646.

(*d*) *Negligere quid de se, suaque causa quamvis falsò & calumniosè dicatur, præsertim cùm id ejusmodi sit, ut in eo* DEI MAJESTAS & RELIGIONIS NEGOTIUM *violetur, hominum est dissolutorum, & ad injurias divini Nominis securè atque impiè connivientium.* Juell. Apolog.

If

If for all this, any (e) *base* Sanballat *the Horonite, or* Tobiah *the Ammonite, or* Geshem *the Arabian, shall mock at our Pains, or think it too late, or to small purpose now, to plead Gods Cause, he is ignorant of* our End, *which is but* to do our Duty, *in order to* Gods Acceptance, *and in hope of his* Blessing: *To use the* Means *unto the very last gasp, that is our part, The* Success *is Gods part: To him therefore we still* humbly Offer *up the one, and wholly* leave *the other. And who knows but for all that, through Gods Grace, this Poor Peece may yet do the* Church some Service; *at least with some, to* Restrain, *if not to* Reclaim; *if not here, elsewhere; if not just now, some other time hereafter, when God may send again* Molliora fandi tempora? *Nay, who knows,* (*as once* Luther *stoutly,*) *but God may still help us even now, for all their Scoffs? for* Potens est Deus Mortuos Resuscitare, Potens est etiam Causam suam, Labentem sustentare, lapsam erigere, stantem promovere, si nos non digni erimus, fiat per alios; (f) God is able to raise the Dead, God is likewise able to uphold his own Cause, when it is falling, yea, to lift it up, when it is quite down; yea, to advance it more than ever, when it is once up again; if we be not worthy of it, let him do it by others.

But if any should be so desperate, as, forsaking his own mercy, *to say still, what neither you, nor any man can, nor indeed ought to say, that for all that, Certainly* Gods own Cause must down, *then I say,* (*as* Luther *still,*) Let us also down

(e) What do these feeble Jewes? will they fortifie themselves? will they Sacrifice? will they make an end in a day? *will they Revive the stones out of the Heapes of the Rubbish which are burnt?* Nehem. iv. 2.

(f) *At prosternetur bona causa per Iram Dei, prosternamur simul & nos.* SED NON PER NOS: Luther Ep. ad ad Melancht.

down with it our selves, but NOT BY OUR SELVES, AND THROUGH OUR SELVES: *Let not us any longer, by a* cowardly Silence, *or* wilful Negligence, *be accessory to the utter undoing of our selves, and of Gods Cause, with our selves; but resigning both to God, let us all every one, within his own* Sphere, *orderly move to the utmost of his* Power, Policy, *and* Perswasion: *For our parts, to the very last, we shall do what we must do, what we can, as long as we can: and let the Unbelieving World think, or say what it will: whether we Ruine, or Recover, as long as we are but doing our Duty,* (g) Blessed is that Servant, whom his Lord when he cometh shall find so doing. *However for our Sins, or Gods own secret Ends, God be pleased to dispose of us, or of his own Cause;* whether they will hear, or whether they will forbear; for they are a Rebellious House, (h) *saith the Lord,* yet they shall know, that there hath been a Prophet among them. *And when they have done all they can against the Truth, yet again, in the end, the Event may force them to confess, that* (i) MAGNA EST VERITAS, & prævalebit. *Meanwhile, maugré Men and Devils,* (k) Wisdom will be justified of all her Children.

(g) Luke xii. 43.

(h) Ezek. ii. 5.

(i) 1 Esdr. iv. 21.

(k) Luk. vii. 35.

As for other Petty Exceptions *to* Matter, *or* Form, *as we hope every favourable Judge may easily digest them, so for Instance, If they say the Pleader doth here extend his* Attainder *of* Sacriledge *too far upon all* Church Lands *whatsoever, and therefore this Work*

will

will be unwelcome to all Quorum Interest *in general, and may be* durus Sermo *too to some weak Consciences in particular: His Answer is, that as here he walks not alone who is supported of either side with Scripture and Reason for what he saith, and backt beside with such a Cloud of Witnesses of all sorts, both Primitive and Modern: So for* weak Consciences, *he cannot be so uncharitable to them, as to suspect they will be* wilfully weak *still, after competent Information, and Satisfaction given them from* clear Scripture, and sound Reason, *and from the Universal Current of* Pureſt Antiquity, *yea, for the main of it, of all* Christendom *to boot, Take in* Geneva, Edinborough, *and all.*

But some may think this Tract too long, *(and we may partly thank the malicious* Adversaries *for it) or too* Confuse, *or too* Marginal, &c. *If we may be but thus much longer, we can answer all these: for the Truth is, It was not written for them that say so, (not for them only or chiefly:) but for* all Capacities, *that may be concerned in this Matter: mainly for those, who through Ignorance or Wilfulness, or a mixture of both, (in an Argument especially so much against the Hair, and because of Mens* Temporal Interest *in it, as subject to* Obscurity *and* Elusion, *as* Craft *and* Covetousness *together can make it,) have need of* (*l*) Precept upon Precept, Line upon Line, (*l*) Isa. 28. 10. *over and over, as saith the Prophet.*

But again, it may be we could not mend it neither, who were so far from having time

enough

enough to Contract, *that* (the Printer *can witness,*) *really we had not so much time as to* Copy *it, so as we hope our unwilling Precipitancy shall be nothing prejudicial to the Cause: For 'tis true, we had not the leisure to cut it into such shorter* Stages, *as might haply have rendred the Passages in the way more clear and easie, and the whole Journey more pleasant: But could we have had the space to put it into a fitter* Form *than this way, wherein the* Matter *of it was at first delivered, yet we would scarce have been shorter, in the behalf of the most, with whom, as the old* (*m*) *saying is, whilest*

—Brevis esse laboro,
Obscurus fio—

(*m*) Horat. de arte poetica.

Touching the Load of Marginals; *say some, give us* Reasons, *what need* Authorities? *but as both does well, so it should be rather an Evidence of our fair Dealing, that in this* Controversie, *we will not altogether speak our own sense: but, especially in a* matter of Fact, *which calls in question the* Practice *of the whole Church, the* Margent *may be as* necessary, *as the* Text, *and* (*if you'l try it,*) *it will sometimes prove as* material *too, especially* ad hominem: *for with some kind of men, as some of those we are to Cope with, If they be* ingenuous *men, one round Testimony of* Calvin, *or of* Knox, *may prevail more than many* Reasons, *or bare* Scriptures *either without them. This for* the length.

Now some quite contrary, will think us (*in another sense*) *sometimes too* brief *with some of them: But against this Censure, we have learned*

learned out one good Lesson, Namely, now so to speak unto men, (*n*) Non quæ volunt audire, sed quæ volent audisse, *upon a* Death-bed, *or at* Dooms-day, *when the* (*o*) *voice of* Conscience, *and of* Truth *shall sound lowdest: especially*, quando agitur de salute Reip. *Nay*, de salute ECCLESIÆ, *In such a Case as we cannot be too plain with men: So likewise we have our Warrant to shew, as sometimes in a good sense,* (*p*) For answering a Fool according to his Folly, least he be wise in his own conceit: *So in the other good Sense too, we are resolved already, we will* not answer a Fool according to his Folly *neither: to wit, not with that* Unreasonableness, Absurdity, *and* Uncharitableness *usual with some kind of men, who in their way of* Arguing, *aim not so much* ad Rem, *as* ad Personam; *as if directly they intended not to* perswade, *but to* provoke *their Adversary, which is all the* Sophisters good Logick, *whose* Verbal, *or* Personal Cavils, *shall therefore never trouble us, nor we them, any further than they shall* pedem pedi figere, *about the Main Matter: And now they cannot say, but they know our mind aforehand.*

As for thee, good Reader, we bespeak no other Conditions of thee, save that one good one which honest Hierocles (*q*) *requires of a* wise man, *and a* true friend, *only the Favour of so much Patience, as* to wink at small Faults.

(*n*) Aug.

(*o*) *Tunc tacebunt* linguæ, *silebunt* Argumenta, *solæ loquentur* Conscientiæ. *Gerson.*

(*p*) Prov. 26. 5.

(*q*) Πλεῖστα συμβάλλεται τὸ ἡμύτερον ἀνεξίκακον, καὶ δεῖ μηδενὸς πρὸς τοὺς φίλους μικρολογούμενον μηδὲ ἐξεταστικὸν πρὸς ἀκρίβειαν, ἀλλ ὅσον οἷόν τε ὑπομονητικόν. Hierocl. in Carm. Pythag. 8.

But

But as for greater Matters, *assure thy self thou hast met with one as willing to* retract *an Errour, as thou, or any man to* refute it. *For* if any where we have slipt any thing contrary to the true sense of any of the HOLY SCRIPTURES, or to any of the general Tenents of the PRIMITIVE CATHOLICK CHURCH, or to any of the Sound Articles, or good Orders of our Holy Mother THE CHURCH OF ENGLAND, (*none of all which we trust will here easily be found:*) *Behold*, antecedenter, *a man most* ready to recant it. *And now, Good Reader, God speed.*

THE

THE PREFACE TO THE *SECOND EDITION* OF THIS BOOK.

I. *SACRILEDGE* being such a *Publick Sin*, and, in its *Complication*, a Sin of as hainous a *Nature*, and of as dangerous a *Consequence* (both to *Church* and *State*) as any, it gives us sufficient ground as to Undertake again, so to Justifie our constant *Prosecution* of it: Certainly, in such a *Grand Case* as this will appear to be here, *Neutrality* were no better than open *Hostility*. For, if *Highway-Robbers* by Land, and *Pyrates* by Sea, are indeed, and so ought

ought to be accounted *The common Enemies of Mankind*, and therefore no ways to be protected, but always to be prosecuted by the *Law of Nations*, we dare be bold to say, and prove it also, and that *à majori*, all wilful *Church-Robbers* are no better then so, *Hostes humani generis*, open Enemies to the best *Society of Mankind*, (the Church) who dare attempt to *rob God* of his own Demesnes.

2. Must we not therefore, in our own Defence, be not only mindful, but also fearful of our share in that Curse thundered out against *Meroz*, Judg. v. 13. *Because they came not to the help of the Lord, to the help of the Lord against the mighty?* What, have we so soon forgotten the old Proverb, *Amyclas silentium perdidit?* must we therefore be *Dumb* still, because others will need remain both *Blind* and *Deaf?* God Isa. lxii. 1. forbid: Nay rather, *For Zion's sake I will not hold my peace.* For (to speak it out in time) do not all honest knowing men, (that are yet true to *God*, the *King*, and the *Church*) plainly perceive the old *Cabales* afoot again? Do not they hear again the *confused*

Noise

Noiſe of *Gebal*, and *Ammon*, and *Amalecki*, of the *Presbyterian*, the *Independent*, and the *Phanatick* within the Land (left ſtill, as the *Canaanites* in *Iſrael*, to be *Thorns on our ſides*, to tempt, and to try us;) And of the *Philiſtines* alſo over Seas, all of them (though each of them, for their own ſeveral ends) as it were, mutually incouraging one another in the old ſtyle, *Let us take to our ſelves again the houſes of God in poſſeſſion?* Pſal. lxxxiij. 7. 12. Judg. xi. 22. Pſal. lxxiij. 12.

Ut Jugulent Homines ſurgunt de nocte Latrones.
Ut teipſum ſerves, non expergiſceris? ——— Horat. lib. Epiſt. 1.

3. Though, in this New Project of *Sacriledge*, the old *Devil* may ſeem to be grown a dull *Devil*, for uſing ſtill the ſame *Method* which he did practiſe in the old Plot; as Venemous *Tongues*, *ſet on fire of Hell*, baſe ſeditious *Libels* penned with the Devil's own Quill, Impudent *Lyes*, like *Firebrands*, ſcattered up and down among the giddy Multitude, to ſet them on again all in a flame: and all theſe boldly ſtaring in the very face of Autho- Jam. iij. 6. Calumniare audacter, aliquid hærebit: *The Devil's old Maxime.*

rity, and Truth: And all these flying furiously not upon the *rascal-Deer*, but upon the *Fairest*, nay upon the *Shepherds*, the *Chief Pastors of God's Flock*, that they being first *smitten*, the *Sheep may the sooner be scattered* abroad. Thus the *Nimrod* of Hell appears coming out again, to hunt out the *Church-game* with the same old *Pack of Hounds*, that at the first did but Bark to give the on-set, but being suffered to go on Unmuzzled, and Untied, did both back-bite and bite sore, and in the end, did worry also both the Royal Shepherd, and the scatter'd Sheep: *Heu Probatum est!* Therefore, may those, to whom it belongeth, have the Grace to look to it in time; and let all those that will still want that Grace, at the least, learn more Wit from past Experience, the *Mistriss* of *Fools*.

4. That we may not add to their Number, we that durst in that time
Anno 1646. of Open Rebellion, Charge on with Courage in the *Tyrant's* very Face, (because then under the Command of a Gracious King, now Reigning glorious in Heaven) we should justly deserve, after the old *Roman Discipline*,

pline, to be let blood for *Cowards*, if we ſhould flee off, or faint now, *Teucro Duce*, we Marching on, as yet, under the Royal Standard of ſo Great, and ſo Gracious a Prince, willing and able, by God's Aſſiſtance, to Defend the Truth againſt all the Heards of *Hereticks* and *Schiſmaticks*, *be their Malice* as *endleſs*, as it is *cauſeleſs* againſt the Truth: The worſt I wiſh them all is, that they were able to taſte and ſee, *at leaſt in this their day*, thoſe Royal Favours which the King, both Father and Son, hath ſo graciouſly ſerved up unto them in his multiplied Pardons, and not wilfully go on ſtill (in a Diabolical *Antiperiſtaſis*) to *turn into wantonneſs the Grace* of both the King of Heaven, and the King on Earth, to their own Deſtruction. Jude iv.

5. For my part, I have now faithfully ſerved Two *KINGS* theſe Eight and twenty years, always reſolute, and reſolved with old S. *Hierom*, That *melius eſt mendicare panèm, quàm perdere fidem*; (Though, through God's favour, 'tis well known, I was never brought ſo low yet) and after all the ſtrange Revolutions of both Epiſt.

Kings, I thank God, I do, with inward comfort, finde my ſelf to be where I was full Forty years ago, when firſt (not out of conſtraint, but out of choice, becauſe out of Judgment) I gave my Name to the *Church of England:* and where (whether by doing, or by ſuffering, either way, God's will be done) I do fully purpoſe to be ſtill, that is, In the Boſome of (*a*) *the beſt Church in Chriſtendome*, both for *Verity*, and for *Antiquity*, both for *Chriſtian Doctrine*, as alſo for *Catholick Diſcipline*; (If a moſt Learned Forreiner, great *Iſaac Cauſabon* may be Judge, (a man of *Geneva* for Birth, Education, and once a *Profeſſor* there.)

(*a*) Quod ſi me conjectura non fallit, *totius Reformationis pars integerrima eſt in Anglia.* Ubi cum ſtudio *Veritatis* viget ſtudium *Antiquitatis*: quam certi homines dum ſpernunt, in laqueos ſe induunt, unde niſi mendacio poſtea exuere ſe nequeunt. Ita hoſtibus veritatis non ſolum riſus præbetur, ſed etiam partes illorum mirificè confirmantur. Nemo ſerio verſatus in *Antiquitate*, hoc verum eſſe negaverit: Sed multos amor partium cogit mentiri. *Iſaacus Caſaubonus* Epiſtola XL. ad *Claudium Salmas.* A full teſtimony of the Eminency of the *Church of England* above all other *Reformed Churches*! But this was written *Anno* 1612. (above Fifty years ago.)

6. But alas, our *Vices* are ſo great, for want of ſincere practice of the holy *Doctrine*, our *Diviſions* ſo many, for want of ſufficient Power for the due Execution

Execution of godly *Diſcipline*, That this *Eminent Church* is now in a far worſe State then when I firſt had the Happineſs and Honour to know it:

Hei mihi, qualis erat!

Like *Haggai*'s ſecond Temple, in glory nothing like the firſt. God in mercy reſtore it, and preſerve it, chiefly from the furious Invaſion of thoſe barbarous *Zamzummins*, thoſe Legions of *Atheiſts* that now bid open Defiance to Heaven: *Atheiſts* of all ſorts, of all ſizes. Hag. ii. 3. & Ezra iij. 12.

Firſt, *Dogmatical Atheiſts*, worſe then the Devils in Hell (for the *Devils* themſelves *believe and tremble*) But theſe *Incarnate Devils* (Monſters of Men) do openly deny God, and ſo, as much as in them lies, rob God of his *Eſſence*, of his *Providence* (which is *Real Sacriledge* indeed) For to deny there be any ſuch *Dogmatical Atheiſts*, when they publiſh it themſelves, were either a very *ſtupid Charity*, or a very *groſs Connivence*, and indeed a *ſin of participation* with them.) Jam. ii. 19.

Secondly, *Practical Atheiſts*, that *rob* God of his *Attributes*, of his *Holi-*

Tit. i. 16.

neſs, and of his *Juſtice*, when *they profeſs that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate*: (which is rotten, and reigning Hypocriſie.) This preſent evil World is full of ſuch practical *Atheiſts*.

Thirdly, *Atheiſts Pragmatical*, (worſt of all) Doctors of *Atheiſme*, that ſet themſelves in the *Chair of Peſtilence*, (as it were with *Authority*, *Eaſe*, and *Delight*,) ſet up *Schools of Atheiſm*, where in their damnable Rage againſt God that made them, *againſt the Lord that bought them*, * they Train up *Novices* in the Black Art of *Atheiſme*, (the higheſt kind of *Sacriledge*:) Unworthy therefore to live (both *Maſters* and *Scholars*) worthy to die, for by the Judicial Law of God, the *Blaſphemer* was to be *ſtoned to death by the whole Congregation*.

Pſal. i. 1. according to the *Septuagint*, *Æthiopick*, and *Vulgar Latine* Tranſlations.

* II Pet. ii.

Levit. xxiv, 16.

Next to whom march on thoſe Brutiſh *Sadducees*, that baſely degrading themſelves to the low form of brute Beaſts, do deny or diſpute the *Immortality of the Soul of Man*, which is another kind of *damnable Sacriledge*

againſt

againſt all Mankind: *Beaſtly Epicures* bring up the Rear of the Helliſh Regiment, polluting their own Bodies that ſhould be God's Temples, (which is hainous Sacriledge again) with the *Vomit* of *Drunkenneſs*, and all manner of *Exceſs*, wallowing in the *Mire of Uncleanneſs* (open *Adulteries*) *whoſe God is their belly, and whoſe glory is in their ſhame, and whoſe end will be deſtruction*, (whatever they be, for God hath no reſpect of perſons) except they Repent and amend their lives. Meanwhile, God help his Church (that *Lilly among Thorns*) ſo compaſſed about of all ſides with thus many Capital Enemies, that except *Deus in monte* vouchſafe to come down with Power, to interpoſe his Infinite Wiſdom and Mercy (only *for his Names ſake*, for we are far gone) to Correct our Diſorders, to Compoſe our Diviſions and Diſtractions, all ſober and godly men do juſtly fear that a juſt God may ſo daſh us one againſt another, till both *the Staves of Beauty and Bands* (Doctrine and Diſcipline) being quite broken aſunder, the Common Enemy break in upon us all, to

Phil. iij. 19.

Cantic. ii. 2.

Zach. xi. 7.

fill up the Period of our *Judgments*; because *Impudent* and *Incorrigible*, and *Impenitent* as we are; and that also with as much *Ingratitude* as *Impunity*; (the *four fatal Prognosticks* of the *fatal destruction* of any Church or Nation) we will go on still desperately *to fill up the measure of our sins*. For hath not God tried all the ways of unparallel'd *Mercies* and *Judgments* upon this Nation, above all other Nations on the face of the Earth, to save us yet, if it be possible? Hath not God *visited* us in *fury*, speaking to us in *flaming Fire*, both by *Sea* and *Land*, devouring us both by *Plagues*, without example, (for their Rage and Ruine) and also by the *bloody Sword*, both at home and abroad? Hath not God almost spent all his Arrows to warn and to reclaim us from our wickednesses? which his *Royal word* did not prevail, because we still neglecting, or abusing it: Hath not God added his *Royal Word*; for *God's Judgments* have a *Voice*, If we had the grace to hear it; *Hear ye the Rod* (saith the Prophet, *Micha* vi. 9.) and *who hath appointed it*? And are we grown better

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ter for all God's *Mercies* and *Judgments*? What remains then but a *fearful expectation of the final Judgment of God*, to utter deſtruction? of which ſad *Cataſtrophe*, (by very wiſe men's more than bare Conjecture) *Sacriledge* may be thought though not the onely Sin, yet the moſt *demerting ſin*, if not alſo *the efficient ſin* of moſt of our other ſins, and ſorrows, of our National Miſeries: So that when ever that terrible Deſtiny comes upon us (which God, in mercy, prevent ſtill) mark it who will, *Sacriledge* will prove *the Leader*, which therefore to ſtop in its furious March, and to incounter valiantly, we have now again muſtered up our Forces, but with a conſiderable Recruit in this our New Muſter-Roll.

7. For though we purpoſely have retained much of the old *Levy*, which may therefore repreſent here ſome paſſages as unſeaſonable, albeit not at all impertinent, and which we could not well leave out without ſome Sacriledge againſt the Truth it ſelf; yet we have done ſo, partly to ſhew to the World, we were then the ſame

men we are now both for Judgment, and also Resolution, so that though

Tempora mutantur, nos non mutamur in illis:

Partly, that by a wise comparison of the times past, and present, if they prove better now, or hereafter, then heretofore, we may entertain them with all thankfulness to God and the King: But if they should prove, as bad, or worse (if worse may be) as our Sins and Errors make us fear, worse and worse: Then *Experience* of the time past, as well as S. *Peter's* Caveat, for the time to come, having sufficiently warned us, in these last and worst days especially, *not to think any thing strange concerning the fiery Tryal*, we may then, like true Christians, arm our selves aforehand with *Faith* and *Patience*, backed with an assured *hope* of a better World, the onely *Armour of Proof*.

1 Pet. iv. 4.

8. Yet, to the Considerate Reader, this Book will appear most-what a *New Book*, both for *Matter* and *Form*. For first, as to the *Matter* of it, it is in a great measure augmented, as by our

Experience

Experience abroad, so by our *Inquiry* and discovery at home of such Books as since the first Edition have been published for, or against this Subject; Two whereof especially (as to the main) we have taken in here, namely, that of Doctor *Cornelius Burges* (*b*) and another of Mr. *William Prynne*, (*c*) which latter came not to our hands till this Book was already a good way in the Press. By which several oppositions this Work is increased with many Additions, so that from a *transient* (*d*) *Sermon* at first, afterwards, by Royal Command, Printed into a short *Treatise* (for (*e*) permanency) it is now become a full Book: Thus to phrase it with the Poet,

——— *Amphora cœpit*
Institui, currente Rota cur Urceus exit?
Horat.

(*b*) *No Sacrilege, nor Sin to alien or purchase the Lands of Bishops, &c.* By Cornelius Burges, An. 1659. [If such a Book *for* Sacrilege had the licentiousness of a Second Edition, *for filthy lucres sake*, can any justly blame us for fairly taking the license of a Second Edition *against Sacrilege* for God's sake?]

(*c*) *A seasonable Vindication of the Jurisdiction of Christian Kings, &c. as well over the Possessions, as Persons of Delinquent Prelates, &c.* By *William Prynne* Esquire, Anno 1660.

(*d*) That SERMON was Preached in *LENT*, at *CHRIST's-CHURCH* in *OXFORD*, *Anno* 1646. Before KING *CHARLES* the I. *Of Glorious Memory.*

(*e*) S. *Austin* gives this Reason of writing Books for reading, *Ut sic bonæ Notiones quasi virgulis limatis figantur, ne ut aves evolent*: That so good Notions may be held, as it were, with *Lime-twigs*, and not like skipping Birds fly away, as they often do, when a man only hears them, especially if he hear them with prejudice.

So

so that I have found, by little and little, though with no little labour, that (as the Wise-man saith, *Eccles.* xxiv. 31.) *My Book is become a River, and my River became a Sea.* This to the *Matter*, and also for the *Length* of it.

9. As to the *Form* of it, whereas it was before Composed in a continued Discourse, and therefore more tedious, and probably less profitable to the common Reader; It is now disposed into *Chapters* and *Sections*, as it were so many short *Stages*, a better Method, to give both *Light* and *Ease* to the Reader; learned and unlearned.

10. As for *the Delay* of this Second Edition hitherto (for which yet we must thank Providence, which hath thereby occasioned those necessary Additions.) 'Tis true, we were divers times summoned to appear again, against this Common Enemy of the Church, by the multiplied desires not onely of many of the *Clergie*, and some of them, the Right Reverend Fathers of the Church, but even also by some of the Noble and generous Sons

of

of the Church, men of the *Laity*: For that *ſame Leaven of Sacriledge*, though now very far ſpread, yet hath it not (through God's Providence) ſo utterly *leavened the whole lump*, God be thanked for it. But as before the Kings Reſtauration, to have followed this Truth, too neer at the heels, it might (and that without ſucceſs) have ding'd out our Teeth, if not our Head (after ſo many more of our betters:) So, ſince the Reſtauration, I could not, though I did both intend, and alſo indeavour it, over-take the opportunity; Being in the year 1661. honourably ingaged (and that ſtill with the Royal leave) in the Service of that valiant *Achilles* of Chriſtendome, *George Ragotzi* the II. *Prince* of *Tranſylvania*, my late gracious Maſter, who, for the ſpace of ſeven years had honoured me with *the Divinity-Chair* in his Univerſity of *Alba-Julia*, the *Metropolis* of that Noble Countrey, and endowed me (a meer ſtranger to him) with a very ample *Honorary*; till in that very Year, that Prince dying of his Wounds, received in his laſt Memorable Battel with the *Turks* at *Gyalu*,

Gyalu, the care of his Solemn Obsequies was committed to my Charge by his Relict, Princess *Sophia*, whereby I was kept a year longer out of *England*, (my most desired *Haven*, that other being but my *Bay*, *pro tempore*;) That Function I did perform, at least in part, to discharge my duty of Gratitude towards the Dead, for the Benefits received from him when living; whose Memory shall ever live precious in my Breast, and to whose Sacred *Manes* (abhorring Ingratitude) I could not but Dedicate this grateful Digression, if it be one. Being recalled thence by a gracious Letter from his Majesty to that Prince then living, I did, *Anno* 1661. in due Obedience, return safe, though

Per varios casus, per tot discrimina rerum.

Acts xxvi. 22. *In all which, having obtained help of God, I continue unto this day.*

11. Even since my Return into *England*, to this very year, I have had my hands full, as of my many publick Functions in my scattered Stations, so of sundry very tedious, and most expensive

penſive Suits at Law, (being engaged to fight, as well as to write againſt Sacriledge) in the practical Defence of the Church from ſacrilegious *Invaſion*, and *Uſurpations*, to vindicate and eſtabliſh (though with my own perſonal loſs) the Rights of Succeſſion: In none of all which, that I never yet did miſcarry, as I humbly bleſs that *God who helpeth them to Right that ſuffer wrong*, ſo, under God, I muſt thankfully acknowledge the Impartial Juſtice of the Reverend *Judges*. O that I might now but cloſe up *in Peace*, this laſt Period of my troubleſome Life! Pſal. cxlvi. 7.

12. And I would to God that this Work now come out at laſt, were utterly unneceſſary, or unſeaſonable, even at this time: I wiſh from my heart, that we of this Nation were ſo free from the old, and ſo ſecured from new Sacriledge, that there ſhould be no need at all of this Plea againſt Sacriledge: But *what meaneth then the bleating of the Sheep* (the People) and *the lowing of the Oxen* (the Partiſans) *in our Ears?* which even tingle with, not flying Reports, but loud and 1 Sam. xv. 14.

lewd

lewd Out-cries and Attempts of the havock intended again againſt this one poor *Church*, and that alſo by ſuch unworthy Inſtruments (to deſcribe them in the late King's own words) *Whoſe fortunes can hardly be worſe, but who would therefore make them better* by Sacriledge: were it not for a juſt King, and for an honeſt Parliament, that do ſtill *ponere obicem* (whom God bleſs with Conſtancy, and with Succeſs accordingly) to whom in this great *Criſis* of Affairs, to be humbly ſubſervient (only in our own way) I have thought my ſelf obliged many ways; 1. As a dutiful *Son* of this Church. 2ly, As a faithful *Prieſt* of the ſame: And 3ly, I might further add (modeſtly) *ex officio* alſo, by vertue of that Dignity, which by our Law, (*f*) in ſpecial, binds every *Arch-Deacon* expreſly, *To defend the Poſſeſſions of the Church*, that the *Church* be not defrauded of its Right (*a threefold Cord*, one would think, *ſhould not eaſily be broken*, Eccleſ. iv. 12.) This we mention, that none may trouble us with an impertinent *Quis requiſivit:* or give it out, that

(*f*) Provideant *Archidiaconi* de Poſſeſſionibus, ut ita ſingulis annis proficiant, ne Eccleſia ſuo Jure defraudetur. *Lindw. l.* 1. *Tit.* 9. *de Offic. Archidiac. pag.* 42. *Edit.* 1664. *& gloſſ. ibid.* Roberti Sharrock LL. D. Vide inſuper ad idem, *conſtit. Othonis, Tit,* 19. *De Archidiaconis.*

that we take up Arms without Commission in this Publick Service *for God*, (whom we chiefly eye in this Cause) for *the Church of God*, in the Defence of the *Just Power*, *Primitive Prelacy*, and *due Patrimony thereof*: Though this Work is not intended, nor prosecuted neither for the Church onely; For who ever shall take the pains to read all, shall find that (according to our Oath) 1. *The Sacred State*, and *inviolable MAJESTY* of the *King's Person*: *The King's Preeminence*, and his *just Prerogative*, *His Supream Negative Voice*, in the *Legislative Power* (a chief Jewel of his Crown.) 2ly, *The Parliament's Legal Authority*, *Prudence*, *and Piety*. 3ly, *The Universitie's Colledges*, and *Revennes*, (the *Pillars* of *Church* and *State*, as that great *King James*, that Miracle of Learning wisely (g) determines it, like himself.) 4ly, The true *Liberties*, and *Property of the Subject*; all these, and much more, as occasion is given, are

(g) *Studia bonarum Artium Ornamenta Regnorum ducimus, & Firmamenta.* Re-ctissimè *Seneca*, & ad nos; *Etsi nostra magis refert fortiores fieri quàm doctiores, tamen alterum sine altero non fit: non enim alundè venit animo robur quàm à bonis artibus, & à Contemplatione Naturæ.* Ignoscimus Philosopho, quod non adjecerit *Studia Pietatis*, quæ nos tamen ante omnia semper poscimus & meritissimè. *Regum* doctissimus *Jacobus* Epist. ad *Isaacum Casaubonum*.

both Inserted, and also asserted in this Book: All these being, as in a political *Confœderation*, mutually, though not equally, supporting and supported one by another, and so linked together in the *Golden Chain of a mutual Interest*, that they consequently, and that also commonly, stand or fall together.

13. As for us,* we must do our part, what ever becomes of this Work (for we may not divine) we have learned from the wise *Arabes* (among whom I do not repent, that I did live some time) to trust in the truth of that Proverb لكل عمل مواده That is, *Unicuique operæ præmium*: There is *a Reward belongs to every work*; Nay every good Work will be a kind of Reward to it self: And if that fail us, yet still we will fix our trust upon a far surer Oracle, that, *Though Israel be not gathered, yet our Judgment is with the Lord, and our Works with our God.* Isa. xlix. 4, 5.

14. But indeed we should think it a sufficient Reward if this poor Work might prove but a *Warning-piece* to all whom it may concern, to Perswade them, that they may not wilfully venture still upon the Plague of Sacriledge:

* Quamvis nesciamus an *in Extremis* aliquid tentare *Medicina* sit, certè nihil tentare Flagitium. *Salvian.*

ledge: *O trust not in Wrong and Robbery!* which usually ends in fatal *Beggary*: For, even in this World, God visits it in fury, that we say nothing of the World to come, where all *Church-Robbers* may be sure God will meet with them, and there they shall not escape. Mean-while, *God, alto Judicio*, either *takes away Posterity from their Estates, or withdraws Prosperity from their Posterity*: 'Tis very usual: As St. *Luke* in another sense, *Remember Lot's wife*, so may one say, Remember *Cornelius Burges*, (*b*), and a thousand more, that in the Ballance of their final account have found this sad proposition too true a Prophecy, *That the Interest of Sacrilege hath devoured the Principal*: As if all their Gains that way

Psal. lxii. 10.

(*b*) This terrible *Example* of the Judgment of God for *Sacrilege* upon the Person of *Cornelius Burges*, such a notorious Doctor, and also Practitioner of *Sacrilege*, as I may observe, without Temerity: It is the more memorable because so *domestical*, so *visible*, and yet so *fresh* in our Memories, therefore we could not well omit it, without some kind of Sacrilege, both against God's Justice, and Man's Posterity. Take it thus as upon my inquiry, it hath been attested both by that true *Convert*, the valiant, and zealous Sir *Richard Brown* himself, Alderman, and Major General of the City of *London*, (I had it from his own mouth, the Letter it self having been consumed in that fatal Deluge of Fire) as also from his faithful Referendary, the Reverend Mr. *John Durel*, that judicious and laborious Advocate for the Church of *England*, both in word, and deed, by his learned Books, and by his labour of love to this Church,

Church, under the King, being the Founder, and, by procured Benevolences, the Maintainer of the *French Church* at the *Savoy*, a goodly Pattern, and Precedent, for Imitation, of the best Reformation, *Secundùm Usum Ecclesiæ Anglicanæ*: we cannot deliver it in better terms then it is expressed in his Letter to me (bearing date the 7th of *January* 166⅞.) "*Give me leave*, saith this worthy Author, to "furnish you with such an *Argumentum ad Hominem*, as will not only "confute that Party, but is able to make all, who have any fear of "God, to keep their hands from meddling with any of those Lands, "which the Piety of Christians hath Consecrated for the Maintenance of Christ's Ministers. About four years since, being with "the worthy Major General of the City of *London*, Sir *Richard* "*Brown*, and remembring that Doctor *Brittain* of *Detford* had "told me he had seen in the hands of the said Major General a Let"ter of D. *Cornelius Burges*, wherein he acquainted him, that he "was brought to great want and poverty, and that he was eaten up "with a Cancer in his Neck, and Cheek: I desired Sir *Richard* to "do me the Favour to shew me D. *Burges* his Letter, which was pre"sently granted me: And there I read these very words to the best "of my remembrance, *I am reduced to want a piece of bread, and* "*am eaten up with a Cancer in my Neck, and Cheek, as this Bearer* "*my Son may better Inform you.* Yet the man was not so humbled "by that heavy, and exemplary Judgment of God, but that he ad"ded, *Sir, mistake me not, I do not beg, I only acquaint you with my* "*condition, and do you what is fit.* 'Tis known this man had a "great yearly Income; He was besides a Purchaser of a considerable "Estate of the L. Bishop of *Bath and Wells*'s Lands, which he enjoyed "long enough to reimburse himself, and much more then so: and "how he could be reduced to that extream poverty, is not easily to "be guessed by unless his Sacrilegious Purchase proved as a *Canker* "to his other Estate to devour it up. And who knows but God, in

Hagg. i. 6. his way had been put into the Prophet's *Bag with holes*: yet for all this men will not become wise.

14. But we are loath to let our Sun set in a Cloud, rather therefore to end all in Prayer, I beseech God that this honest

" his Mercy, to make him sensible of his sin, sent that other [Cancer] " on his body, and let him up for an Example to this impious Age, as " it were with this Inscription,

Discite Justitiam Moniti, & non temnere Divos.

" I must not omit, that I am told, Dr. *Burges* died a very penitent " man, frequenting with great Zeal and Devotion the Divine " Service of the Church of *England* till his death, which happened " about two years ago. Thus far Mr. *Datel's* words: I must add my hearty wish, that D. *Burges* had himself, before his death, by some *authentick Instrument* (as publick as his Book for Sacriledge) *Retracted*, since he could not Restore, and declared to the World, this his Repentance, to put all good men's Charity out of doubt. Meanwhile, let all that hear, or read this Singular Example, give God his Due (as did the Emperour *Maurities*) *Justus es, Domine, & rectum Judicium tuum* (Psal. cxix. 137.) And Observe God's wonderful wisdom, that commonly *Punishment is the Anagram of Sin*, wherein, as in *Capitals*, every one may read, That *Beggary* in that man's Estate was the Reward of *Robbery*; the Sore there answerable to the Sin of *Sacriledge*, and also the *Cancer* in his Body answerable to the Cancer of his Schisme; For *their word doth eat as doth a Canker*, or Gangrene, saith the Apostle, 2 Tim. ii. 17. As if God had written upon his Forehead *Sennacherib's* Epitaph, *Ex uno disce omnes*, Let every one that looks upon me learn to be godly.

" honest Work may prove a Graft of " that *good Tree, which bringeth forth his* Psalm i. 3. " *fruit in due season*: That all, from the *King* to the *Subject*, may find Relish in it, and reap Benefit by it; That all the *King's* true *Servants*, and loyal *Subjects* may never fail to give him (as they are most bounden) honest and faithful *Counsels*, hearty and ready *Obedience*, constant and couragious *Defence*, to the Glory of God, and the *Peace*, *Power*, *Plenty*, *and Prosperity*

sperity of this great Nation: and (in order to all these Blessings) That God *forgiving our Sins, amending our Lives, uniting all our hearts and Hands*, will yet, in Mercy, hear the daily Prayer of his Church,

Da pacem, Domine, in diebus nostris!

Amen.

ERRATA.

I. In the Text.

PAge 19. Line 4. for *closs*, read *close*: p. 20. l. 16. for *the*, r. *their*: p. 27. l. 8. for *remaing*, r. *remaining*: p. 28. l. 14. for *live*, r. *have lived*: p. 31. l. 28. for *observers*, r. *observes*: p. 34. l. 18. for ὤρχανα, r. ὄρχανα: p. 55. l. 21. from the word *Cathedraticum* to & *seq.* p. 56. l. 5. all this should have been in the *Margent*, which being put into the *Text* obscures the sense. p. 57. l. 11. for *Ministers*, r. *Ministery*: p. 116. l. 14. (*b*) for *ordes*, r. *order*: p. 133. l. 20. for בתן, r. נתן: p. 135. l. 29. These words, *and really punished also*, are to be within a *Parenthesis* thus ( ): p. 155. l. 14. after *all*, add *is*.

II. In the Margent.

PAge 49. Line 12. for *Alepo*, read *Alepo*: p. 132. —after *page*, add 120. 123. p. 133. after *page* add 69. ibid. l. 12. r. *wesembec*: p. 165. l. 1. add *Genes.* xlvii. 22. 26. p. 171. l. 32. before *Majestie's*, add *late*: p. 192. l. 4. for לקדשא, r. לקודשא: p. 199. l. ult. after 1626. add above: p. 209. l. 14. for *Ecclica*, r. *Ecclesiæ*: ibid. l. 16. for *Lundonicæ*, r. *Lundoniæ*: ibid. l. 27. after *example of*, add *William the Conquerour*: p. 228. l. 32. add *Ezek.* 1. 16. *A Wheel in the middle of a wheel.*

¶ Note, That through a mistake, from *Page* 113, to 120. the *Pages* have the same Number twice, which to distinguish, we have added the letter (*a*) to the first Number, and the letter (*b*) to the second.

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SACRILEDGE

Sacriledge ARRAIGNED

By Saint *PAUL*.

Rom. 2. 22.

Thou, that abhorrest Idols, doest thou commit Sacriledge?

INTRODUCTION.

Sect. 1. IN the Primitive Church, there was a Godly Discipline, That in *Lent*, notorious Offendors were put to *Open Penance*; that, by this Temporal Punishment, they might be reclaimed, and so escape God's Eternal Doom. This wholsome Course, our holy Mother the Church doth wish (*a*) might be reformed again: till when, (in some degree at least) to comply with our Mother's Godly Intentions, it might prove very good Service

(*a*) At the beginning of the Commination.

to the Church, and to men's Souls too, if at such a time and occasion as this, we also would keep our *Spiritual Lenten Assizes*, (as I may say) If every one of us that is called up to this *great* Place and Duty, would, for his Task lay hold of some such one notorious Offender, and Arraign him by Preaching down the sin, (which to a guilty Conscience may prove a kind of Penance also.) But if then every man's Conscience would joyn with the Preacher, to prosecute the Indictment, and pass sentence upon it, and accordingly submit it to due Execution: Ah, how soon might such a *National Penitent course*, rid this miserable Land of all those National Sins that have pull'd down these National Judgments, which now are Incumbent upon us, till we all, King, Priest, and People, sink under the heavy weight of them!

2. However, to contribute my service towards so good a Work, as the Removal of God's Judgments from this Nation, I have singled out one notorious Offendor, that deserves the open Penance as much as any; 'Tis *Sacriledge*, a raigning Sin, that seems to want nothing now but the *Ceremony of Coronation*, I mean, the Consent of the Crown: The want whereof (under *God's admirable prevention*) is, as yet, the onely Bar in Law, that hinders this Tyrant-Sin from becoming an absolute Conquerour over this whole Church and Nation, and then from triumphing over, and leading away Captive this *Eldest Daughter of the Catholick Church*. For, to omit at this time our other National

sins,

sins, of all other sins, this sin of *Sacriledge*, hath proved *the fatal Passing-Bell* to whole Nations, whole Empires. Very *Paynims*, by the dim light of Nature, could see this truth: would you think that a *Virgil*, or an *Horace*, (*b*) would impute their National Changes, Revolutions, and publick Calamities, as to sin in general, so to this very sin of *Sacriledge* in particular? yet is this their own Observation. Take it in a *Natural Sorites*; *The sin of Sacriledge is in the Consequences of it, first a Decay, and then at last by degrees, an utter overthrow of the Service of God: The overthrow of God's Service, provokes God to a Departure:* (There needs no other *Evocation* from without:) *God's departure from a Nation, is alwaies the forerunner of final destruction:* So did *Joshua* and *Caleb* conclude the period of the *Canaanites*, (*c*) *Their shadow* (that is God) *is departed from them, and the Lord is with us, therefore*

(*b*) *Horat. Carm. l. Ode 6. Ad Romanos, [Britannos] De moribus sui seculi corruptis.*

Delicta majorum immeritus lues
Romane: donec templa refeceris
Ædesque labentes Deorum, &
Fœda nigro Simulachra fumo,
Diis te minorem quod geris, imperas.
Hinc omne principium huc refer exitum.
Dî multa neglecti dederunt
Hesperiæ mala luctuosæ.

Virgil. 2. *Æneid.*
Excessere omnes adytis, arisque relictis,
Dî quibus imperium steterat.

V. de la Cerda ibid. Plin. Histor. l. 28. *c.* 2. *Macrob. Saturnal. l.* 3. *c.* 9. The footsteps of all which *Evocations, and Departures* you have *Ezek.* 10. 4. 18, 19. *Then the glory of the Lord departed from over the threshold of the House*, &c.

(*c*) See *Ainsw.* on *Num.* 14. 9. & *Num.* 22. 6.

Neptunus in Troade, apud Euripid. Λείπω τὴν κλῆνον Ἴλιον, βωμούς τ' ἐμοὺς Ἐρημία γὰρ πόλιν ὅταν λάβῃ κακίη, Νοσεῖ τὰ τῶν Θεῶν οὐδὲ τιμᾶσθαι θέλει.

they are bread for us, &c. It were easie to accumulate National Instances: witness the whole *Jewish Church and Nation*, translated by the *(d) Chaldees* into utter Captivity, for this very sin of *Sacriledge* expresly; and particularly for the *Sacrilegious prophanation of God's House*, and of the Seventh or *Sabbatical year*; and for the other Natural Branch thereof, the contempt of the *Priest*, the greater *Sacriledge* of the two, saith the *(e)* School: witness once more, the *Great Babylonian Monarchy*, for this very particular sin of *Sacriledge*, saith God himself, *(f)* translated within less than the space of an hundred years, *(g)* from those very *Chaldees* to the *Medes* and *Persians*.

(d) 2 Chron. 36. 4. 17. 21.
(e) *Gravius contra personam quam contra locum*, Aquin. 22æ q. 99.
(f) Dan. 5. 23.
(g) The Sacred Vessels were carried by *Nebuchadnezzar*, *Anno Mundi* 3360. and the *Assyrian* Monarchy expired, *Anno* 3430. according to some men's computation.

I pray God that in these sad Stories, I do not read out unto you your own Destiny: To avert it for our part, behold *a direct Bill of Indictment* preferred against *that fatal sin of Sacriledge*, by one of God's chief Apostles, ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; *Thou that sayest a man should not commit Adultery, doest thou commit Adultery? Thou that abhorrest Idols, doest thou commit Sacriledge?*

3. In this Indictment you have these *two* plain natural *Parts*, the *Malefactor*, *and the Crime*.

1. *The Malefactor is described by his Religion*, he is a Professor, yea, a *Zelot*, one that abhors *Idols*.

2. The

2. The *Crime* laid to his Charge is *Sacriledge*: Touching which we ſhall deliver,

§ 1. *Matter of Declaration.*
§ 2. *Matter of Aggravation.*
§ 3. *Matter of Probation.*

And by that time *the Caſe* is thus *argued out*; we ſhall deſire no more favour than ſhall be due to the fairneſs of our Evidence from *clear Scripture, and ſound Reaſon*, the two *Maſter-Pillars* of a *Juſt Cauſe*, the onely ground of our good hope that the Sentence will go of our Clients ſide: for 'tis *Cauſa Dei*, that is to be pleaded before you this day, and 'tis *God* is the *Client*; pardon the word, for ſo it is God, although, *de Jure*, the great *Patron-Paramount* of you, and of us all, that yet, as the matter is uſed now adays, is, *de facto*, turned *Client*, and makes you now his Judges, who one day muſt judge you all, high and low: Then, *as at that day you look for Mercy at his hands, do him this Juſtice*, I beſeech you, give Audience *without prejudice or partiality, with Reverence and Conſcience*, hearken to God's Charge, *Thou that abhorreſt Idols, doeſt thou commit Sacriledge?*

CHAP. I.

Of the Sacrilegious Malefactor.

TO begin with the firſt, *The Malefactor*, he is deſcribed here, firſt in general, *by his Titles of Religion*, ſecondly, in particular, *by his Titles of Office*; for to all theſe

in the Context, the Text hath a plaine Reference.

Sect. 1. First, in general he is described, *by his Titles of Religion*, for 'tis a Religious Malefactor; he is a Professor, nay, a forward *one*, a *Zelot*, described first positively, *Behold thou art called a Jew*, (verse 17.) *and restest in the Law*, (ἐπαναπαύῃ τῷ νόμῳ, is the word, a full word) thou so wholly reliest upon thy bare profession of the Law, as thou art utterly careless (*h*) mean-while of the practice of, or obedience to the Law, (as appears by the Text and Context, *v.* 23.) *Thou that glorieſt in, or makeſt thy boaſt of God*, (you may please to save me the labour of application, change but the Names and you may have here a full Character of too too many men in our Generation) *Thou pretendeſt to know the will of God* (*v.* 18.) thou approvest the things that are more excellent, or (as the Margin reads it, (*i*) and the Original bears it) *Thou that preſumeſt to take upon thee the Office of a* Tryer, *that canſt try the things that differ, that canſt try Religions, and in pretenſe chuſe out the beſt*: Here is a forward one indeed, and that not only thus, *positively a Zelot of the Law in his own Religion*, (as he is tearmed, *Acts* 20. 21.) But *negatively too*, *a Zelot againſt the contrary Religion*, one, that not only *abſtains* from, but (which may seem the very *Quinteſſence* of Repentance of, and conversion from a sin) one that *abhors Idolatry*, that *ſtops his Noſe at the ſmell of an Idol*, (so the Greek) (*k*) that can *ſtartle* or *ſhake* with horrour at but the very sight of an *Idol*,

(*h*) *Aret. in loc. Securè legi indormiens, de reliquo nil ſolicitus.*

(*i*) Δοκιμάζοντα διαφέροντα.

(*k*) Βδελυσσόμενος of βδέω, which signifies an utmost stink, or the extremity of an ill savour. *Vorſt. q. d. propter fœtatorem averſaris*: βδελύττω, *execror, Budæus*: unde βδελύγματα, Apoc. 21. 27. *Omnis generis atrocia peccata.*

so

so the *German* renders it, (*l*) a *Zelot* indeed, and yet behold this is the man Indicted here by the Apostle, as a Malefactor, *Thou that abhorrest, &c.* as if Saint *Paul* arguing *ab absurdo*, had said thus, How canst thou pretend to be indeed an Enemy to *Idolatry*, as long as thou art a friend to *Sacriledge*, a *sin* in the appurtenances of it, as directly *destructive* of the first *whole Table*, nay more, *of both Tables*, (in the nature of *Theft* also) and therefore full out as bad as *Idolatry*?

(*l*) *Der du einen grewell hast, an den gotzen raubest heilige dinge?*

2. But this is one of *Satan's Deepest* (*m*) *Depths*: when the *Devil* can hold men no longer in an old sin, he is then wont thus to ring Changes, or to shift his Weapon, when he perceives men through *Constitution*, *Education*, or *Profession*, converted and averse from an old *Error*, he perswades them to some other new *sinful course*, full out as bad as the old; causing them to mistake, such an * *Hypocritical Commutation* of a new sin for and old, instead of a sound *Conversion*: as when men grow weary of Prodigality, he converts them to Covetousness; instead of an old carnal Lust, he perswades them to entertain a new one, as spiritual Pride, or Singularity, or Envy, and in time, to exchange this too, for Schisme, or Sedition, or Rebellion; To avoid *Superstition*, he perswades them to utter Prophaneness, the quite other extream, as (*n*) *instead of Idolatry to give over themselves to Sacriledge*: And as thus in the case of particular men's Conversions, so through God's just permission, yea, Judgment against *National Hypocrisie*, in the

(*m*) Rev. 2.24.

* *The Devil's Converts.*

(*n*) ἀμετρίᾳ τῆς ἀνθόλκης, *Basil.*

the case of *National changes too, or Reformation of Religion*, Satan doth sometimes inlarge his his *Depth*, and as easily as single men, mislead into it whole Nations, whole Churches; when they are grown weary of a stale Errour, he presents them with a fresh, full out as rank as the former, only sweetned over with some plausible pretence of Zeal, or of the Purity of Religion.

3. This was here the very Case of some of the *preciser sort*, in the Nation of the *Jews*, for the Parties here Indicted are not *Heathen*, or *Barbarians*, or *Scythians*, but *Jews*, (which is a name (*p*) of profession) *Professors of the then supposed old true Religion*: or if you will (as (*q*) some) enlarge it to the *Roman Converts* also, the *Professors of the then Reformed Christian Religion*: The observation will be still the same either way, That *Zealous Professors may be deeply guilty of foul sin in general, of the foul sin of Sacriledge in particular.*

(*p*) Verse. 28, 29. *He is not a Jew which is one outwardly, &c.*

(*q*) So the French, and the Italian of *Diodati*.

4. But *ex abundanti*, to reconcile both these Expositions into one, why may not the *Jews* and *Romans* here be both one? such as were those strangers of *Rome*, (or Stranger-*Romans*) (*r*) expressly called *Jews* and *Proselytes*, some of the old *Jewish* Dispersions (mentioned by St. (*s*) *James*) then converted by St. *Peter's* Preaching, and now confirmed by St. *Paul's* Epistle: for that those *Roman Jews* mentioned in the *Acts*, were but *Sojourners at Jerusalem*, and not *Dwellers there*, is plain from that Text well examined:

(*r*) Acts 2. 5.

(*s*) Jam. 1. 1. τοῖς δώδεκα φυλαῖς τοῖς ἐν τῇ διασπορᾷ. *V. Orationem Agrippæ in Josepho.*

so that those *Roman Jews* might by this time be returned Converts from *Jerusalem* to *Rome*, and be the men in part, to whom Saint *Paul* here directs this his Epistle: This is very probable, but whether they were or were not *Jews* unconverted, against whom St. *Paul* directs his Charge, it matters not. *Dato, nedum concesso*, that they were meer *Jews*, here lies the issue, *Sacriledge* is here made a plain *parallel sin*, and of the same nature with *Adultery* and *Idolatry*, *Ergo*, Sacriledge is a sin still under the Gospel, as much as *Adultery* or *Idolatry*, or else St. *Paul* says as good as nothing to his main drift and purpose in this whole Chapter, which is, *to convince both Jew and Gentile of damnable hypocrisie*, in doing as bad as others, whom yet they did condemn. *Ergo*, from the scope of the Text, it must needs follow in ordinary Logick, that as *Adultery* and *Idolatry* are breaches of the Moral Law, which Law concerns us Christians as much as it did the *Jews*; even so is *Sacriledge* too a breach of the same Moral Law, and in some respects, as you shall hear it proved anon, a greater *sin* under the Gospel, than under the Law.

5. Then what ever the *Malefactor* be, the *Crime* is the same: so that for all their outward profession of being God's own People, neither the *Law*, nor *Circumcision*, neither *God's Word*, nor his *Sacraments*, nor all the *External advantages of Religion* (otherwise excellent and glorious, if well used) shall avail them any further, than to (*t*) *aggra-*

(*t*) Verse 25. 27.

vate

vate their just condemnation. Their pretence of Detestation of *Idolatry* will not serve the turn, as long as they continue in *Sacriledge*: what ever they be, *Jews*, or *Christians*, *Laity*, or *Clergy*; (God's own express distinction, as old as *Moses*) (*u*) God hath no respect of persons, for if you mark it, the *Malefactor is here Indicted, not only by his Titles of Religion*; But, which is our second point of Examination, *by his Titles of Office too*, as he is a *Doctor*, or a *Preacher*; so runs the style in the Context.

(*u*) Exod. 19. 13. *&c.* Where the people are set down their bounds: 'Tis S. *Greg. Nazianz.* observation, *&c.*

6. *Behold*, saith the Apostle, (*x*) *thou art confident that thou thy self art a guide of the blind, a light of them which are in darkness* (an illuminate Generation) *an Instructer of the Foolish, a teacher of Babes, which hast the form of Knowledge, and of the truth in the Law. Thou therefore which teachest another* (*y*) *teachest thou not thy self? Thou that preachest a man should not steal, doest thou steal? Thou that sayest a man should not commit Adultery, doest thou commit Adultery? Thou that abhorrest Idols, doest thou commit Sacriledge?*

(*x*) Verse 19. 20, 21.

(*y*) *Bene docere & malè vivere, quid aliud est quàm se suâ voce damnare?* Prosper.

7. It seems they that should have been the *Guardians*, were the *Robbers*, yea, Ring-leaders in the spoyl of God's House, turned *Bethel* into *Bethaven*, the *House of God into a Den of Thieves*: Thieves indeed, who to buy the High-Priesthood it self (*z*) not out of any love to the Office, (for Sectaries and Hereticks, *Pharises* and *Saddnces* as they were, almost all of them, witness *Annas* the

(*z*) *Joseph*: & *Beza ex eo.*

then

then High-Priest, a Sadducee himself, what cared they for the *Office*, so they had the *Benefice*) they did not spare to *sell the Offerings, corrade the Sacrifices*, rob God's Exchequer, to pay the *Roman-Chapman*, by whom all sacred things were then exposed to sale.

I suppose you so apprehensive as not to expect an application of this, to our late *Lay-Bishops*, or *Lay-Deans*, in this one respect, still worse than the old *Church-Thieves*, that those did not abolish the Office, as keen as they were of the Benefice, but still had some care to preserve their Church in *the old form*, though very *corrupt for the matter thereof*.

8. The *fair warning* deducible from this History, may concern you all, that you may not be seduced by *the smooth pretences, or false Principles* of men, be their Titles never so specious, be they Doctors or Pastors, discontented Teachers, or popular Preachers; say they be of the Tribe of *Levi*, or of the Family of *Chorah*: yea, should any of our selves for *our own particular advantage*, go about to mince the matter, to perswade you that Sacriledge is no Sacriledge, believe us not; for, as one hath too truly observed it; I know not how, nor by what Destiny, (but by the Devils co-operation) in the spoyl of God's Demesnes, usually all of all sorts, joyn heads and hands: these three *Avaritia Magnatum, Ambitio Sacerdotum. & Superbia Populorum*, both of old and of late, go hand in hand about it, commonly the *Avarice of the Grandees*, is still the Beldam; *the ambition* (a) *of some greedy*

(a) Num. 16.

dy male-contented, and perhaps undeserving *Priests*, is the Midwife; and *the Pride of the over-weening vulgar* (for *(b)* every man, the simplest man would be his own Priest, his own Bishop:) hath proved the unhappy Nurse to breed and bring forth all Church-Mischief. These three are never awanting, but always ready to help one another, and the Devil above all to rob God Almighty, which is the *Crime* charged here by the Apostle upon this Malefactor, and the *second main part* of our Discourse, to wit, the examination of the sin of *Sacrilege*, and that, as you may remember, the division three manner of ways, to wit,

1. *By way of Declaration.*
2. *By way of Aggravation*; and
3. *By way of Probation.*

(b) *Quum excellimur, & instamur adversus Clerum, tum sumus omnes sacerdotes, quia Sacerdotes nos Deo & Patri fecit: quum ad per æquationem Disciplinæ Sacerdotalis provocamur deponibus Insulas, & Impares sumus.* Tertul. de Monogamia, c. 12.

CHAP. II.

The Description of Sacrilege.

1. TOuching the *matter of Declaration*, we shall deliver it first by way of *Description*, secondly by way of *Distribution*, of the sin of *Sacrilege* according to its several kinds and degrees.

In the *Description* we may consider the *sin of Sacrilege*, as it is set down in the Text. 1. *Absolutely*, in its own nature. 2. *Comparatively* with those other *parallel-sins* expressed in the Text, and Context, to wit, *Adultery*,

{ *Adultery, a moſt hainous ſin againſt the ſecond Table.*
{ *Idolatry a moſt grievous Crime againſt the firſt Table.*

We begin with the firſt, the *Conſideration* of the ſin of *Sacriledge* abſolutely, and in its *own nature*. Not to trouble you with any (*c*) uncouth Expoſition, but following the *Father's* (*d*) *ſound Rule*, in finding out the right ſenſe of a Text: By *Sacriledge* here, is meant properly, *the Abuſe of* (*e*) *things ſacred, or belonging to the ſervice of God*, whether the *Abuſe* be committed by way of (*f*) *violation*, through *prophaneneſs*, or *uſurpation*, through *fraud*, or *covetouſneſs* (of which latter kind of *real Sacriledge*, you ſhall hear more anon, when we come to the *matter of Aggravation:*) but whether by *Prophanation*, or *Uſurpation*, either way, 'tis *Sacriledge*; ſo ſaith *Calvin* upon the place, and ſo *Contzen* the *Jeſuite*, (witneſſes enough we may have of all ſorts, of all ſides:) That this is the *full extent* or *value* of the word ἱερωσυλεῖν, *to commit Sacriledge*, is plain from the *conſtant Etymology* thereof, in the general (*g*) Current of Authors, Eccleſiaſtical, or

(*c*) *Heinſ. ad loc.*

(*d*) *Deligendus eſt ſenſus à materiâ dicti:* Regula Tertulliani, & Hilarii. Where the matter and the Context will bear it, we are to chooſe the moſt proper and literal ſenſe. *Aug. de Doctr. Chriſtiana.*

(*e*) *Aquin. in loc.*

(*f*) *Violatione, vel ſurreptione.*

(*g*) *Phavorini, Lexicon,* ἱερο-συλος, χλοπὸς τῶν ἱερῶν. So *Heſych. Suidas. Budæus. Roberti Steph. Theſaurus.* The great Greek Concordance given by Sir *Henry Savile*, to the publick Library at *Oxford*. See there ἱεροσυλία, 2 *Mac.* 13.6. and ἱεροσυλεῖν, 2 *Mac.* 4.42. So *Acts* 19.37. *Sacrilegium eſt propriè rerum ſacrarum furtum, Papias.* Nay, ſo the Hebrew שלל in the Old Teſtament, (*Gen.* 49 27.) from whence directly the word συλάω in the Greek of the New Teſtament is derived, being applied to things Sacred, is properly to ſpoyl, to pillage, or (for the capacity of thoſe who are better verſed in the new way of Robbing) to Plunder holy things? ſo the *German* of *Rachaw* renders this Text, *Raubeſt heilige dinge*: *Rauben* and *Plundern*, in that Language being full Synonymes.

Claſſical,

Classical, Greek or Latine (for the word *Sacrilegium:*) And now, God be thanked, it is clear by the letter of this Text, that there is still such a thing as *Sacriledge*, and that *Sacriledge is a sin under the Gospel*, as much as *under the Law*, a sin of as *hainous a nature*, and of *as heavy a Consequence*, as either *Adultery* or *Idolatry*; either of which, I hope, no Christian will deny to be sins under the Gospel, as well as under the Law. Here is a plain literal Text for both; *a fair Foundation* to build the rest of our discourse upon. This for the *Grammatical Exposition of the Text.*

2. As for the *particular occasion* thereof: 1. Some are of opinion, that the *Apostle* might, by the *Holy Ghost*, foresee this *Error*, that some *Zelots* (whether *Jews* or *Romans*, it matters not) under pretence of hating *Idols*, might presume to rob the *Idol's Temples:* and from this take their Hint most *Expositers ancient and modern*, (*h*) *Greek and Latine*, to paraphrase the Text thus; *Thou that abhorrest Idols, doest thou (through sacrilegious Avarice) steal away the things sacrificed to Idols?* From which general Exposition we may thus argue the Case: If the *Apostle*, and the *Holy Fathers* did think the Robbing of an *Idol, a false God*, (*i*) to be *Sacriledge*, (and in *Dionysius*, and others, though but meer Heathen, the *true God* hath revenged it for such) then *à majori*, it must needs be high *Sacriledge* to steal away that which belongs to the *true God* indeed, unless they will make him a tamer *Deity* in his own Right, than in the Right of an *Idol*.

(*h*) *Chrysostom. Theoph. Calv. Estius ad loc.*

(*i*) As no Casuist doubts of it that a Turk may be guilty of Perjury, and for it be punished by the True God, If he forswear himself, though he swear but by *Mahomet* a false Prophet.

3. But

3. But secondly, the *Syriack* Expositor is yet more literal, and renders these words thus, *Doest thou commit Sacriledge directly by those? doest thou spoyl the house of the Sanctuary?* (בית מקדשה) that is the word: (*k*) either Exposition will serve the turn, That in the *Apostle's* judgment, 'tis *Sacriledge* to take away that which belongs to God, and to turn it into a prophane or common use.

(*k*) And that God Almighty hath still under the Gospel his *Domum Sanctuarii*, as well as under the Law, needs no other Text, than that plain Evangelical one, (*Marc.* 11. 17. out of *Isa.* 56. 7.) *My house shall be called of* (or to) *all Nations the house of Prayer.* Where 1. Even under the Gospel God doth still claim a house to himself? *My house*, by a plain right of appropriation. 2. That it must be so called, and so used too, πᾶσι τοῖς ἔθνεσι, to, or of all Nations, which till the calling in of the *Gentiles* by the Gospel, could not be under the Law.

4. You may easily take an Estimate of the hainousness of the sin of *Sacriledge in its own nature*, by the worth of its *opposite*, the highest Vertue, *the vertue of Religion*, which *Sacriledge* (*l*) directly overthrows: and therefore *vi contrariorum*, Sacriledge must needs be the basest Vice. A *Thief*, any ordinary *Thief* is a *Person infamous by the Law*, (*m*) who yet robs but a man like himself; how base a *Thief* is he then that *robs God*, that *robs* his *own God?* for so God Indicts him expresly, (*n*) and so both the *Greek* and the (*o*) *Ger-*

(*l*) *Aquin.*

(*m*) *I C. & Stat. concern. Ridesdale-men, &c.*

(*n*) Malach. 3. 8.

(*o*) θεοσυλὴς, *Suid. Bud. Gotts-Dieb.*

In Classical Authors 'tis an Epithet of highest aggravation, when a thing is called Sacrilegious, as *Vipera & Sacrilega sunt convicia comica & apta in Ancillas & mulieres improbas, &c* Chabot in 5. Epod. Horat. Bellum Sacrilegum Cic. 7. in Verr. Sacrilegi furores Martial.

man

man, and the *Saxon*, your old Language term him, *Gods Thief*, that is his Brand. Nay, one degree worse yet, for *Sacriledge* is a Vice opposite to the *vertue of Religion*, not simply, or in any *inferiour degree*, but in its *heroical degree of Excellency*; It particularly opposeth *Devotion*, which is Religion in its Zenith, in its height; It being an holy promptitude to *honour God with our substance*, as well as *with our service*, one of the *highest Expressions of our duty to our Maker*, and of the *homage we can perform to God Almighty*, whilest we are upon *Earth*: which doth as near as may be at this distance *fasten us* (to use the phrase of that Divine Heathen) (p) *unto God heart and hand, and all*: Then sure the quite contrary *disservice can be no Gnat*, which very *Pagans* themselves out of meer common Notions, have ever strained at; to say nothing of all *Christendom* besides. And as *Sacriledge* is thus hainous in its own nature, so it will appear more horrible still, being compared with the *Parallel-sins* it is matched withal in the Context: *Noscitur ex socio*, is an old Say; And this is our second Point in order, to make up the full *description of this sin*, to wit, by way of *Comparison*.

(p) συνάπτει τῷ θεῷ. *Hierocl.* Knit us together with God.

5. The sins near of kin to *Sacriledge*, are here set down to be,

1. *Adultery*, and
2. *Idolatry*; damnable sins both of them in whomsoever, in the *Christian*, as well as in the *Jew*: so that with as much Reason may any man affirm the sins of *Adultery* or of

of *Idolatry*, to concern onely the *Jews*, and not us *Christians*, because St. *Paul* seems here to speak to the *Jews*, as to say so of *Sacriledge*, or with as much reason may any man deny *Adultery* or *Idolatry*, to be sins now under the Gospel, as deny *Sacriledge* to be a sin still, for the ground in this Text is the same for both; and therefore by a plain Argument, *à pari* at least, *Sacriledge* must needs be a sin of the same nature, that is as damnable in a *Christian*, as in a *Jew*, under the *Gospel*, as under the *Law*. As for the first *Adultery*, that can be no *Peccadillo*, no sin in jest, that in earnest was dyed in the blood of 25000 (*q*) all at once: and for which millions lie now frying in Hell. But yet, as hainous as *Adultery* is, 'tis the observation of some learned Interpreters (*r*) upon the Text, that 1. Whereas God stayed patiently a twelve-month, before he did reprove King *David* for his *Adultery*: but for the sin of *Sacriledge*, God did arraign and condemn too King *Uzziah*, ἐν αὐτοφώρῳ. (*s*) *In the very* act, as we say, which, *Cæteris paribus*, is more severe. 2. *God* did not *deprive* King *David* of his Royal Office for his *Adultery*, but for his *Sacriledge*, God degraded from the Throne *King Uzziah*. 3. God did set no personal, visible mark of his Justice upon *King David* himself for his *Adultery*; but for his *Sacriledge*, God did fix the mark of his wrath upon *King Uzziah*'s Forehead, as the most visible place, for a fair warning: and so God does still generally punish *sacrile-*

(*q*) Num. 25. 9.

(*r*) Mendoca in 1 Reg. 2. 17.

(*s*) 2 Chron. 26. 20, 21.

gious persons, even here upon Earth temporally, yea, visibly: One memorable Instance for the *Aggravation* of the sin of *Sacriledge* above *Adultery*, our Lord and Master hath left us upon Record: for when *the great Bishop and Shepheard of our Souls* came to *visit his Metropolis Jerusalem*, and found *sacrilegious Chapmen* trading there: Though our Lord had waved to give any Sentence or Judgment, (*t*) as in *the case of Inheritance*, so in *the case of Adultery*, yet he passeth sentence and judgment, and himself executeth present penalty, in the very Act, *against the Sacrilegious* Abusers of his House. His *Whip* of small Cords, as St. *Hierom* amplifies it, (*u*) wrought a greater Miracle than any in the whole Gospel: *Quòd unus homo, & ille temporе contemptibilis, &c. potuerit ad unius flagelli verbera tantam ejicere multitudinem.* Such was our *supream Visitor's* divine zeal and fiery indignation against *Sacriledge*, that he himself is both *Accuser, Witness, Judge, and Executioner*, which is very singular, and *only in the case of Sacriledge*: And which is yet more, this *penal Miracle* is also redoubled (as *Pharaoh's Dream* for certainty) and *acted twice over* by our Lord, for the full confirmation and ratifying of the Penalty to all ensuing Ages and Generations: As both learned *Grotius* on *John* 11. 14. and judicious Mr. *Mede* very well observe: Christ made the *Correction of Sacriledge both the Alpha and the Omega of his Episcopal Care*. And yet let no prophane *Esau* (*t*) wrest this

(*t*) Luc. 12. 14. John 8. 11.

(*u*) Matth. 21.

(*t*) Heb. 12. 16.

this Parallel to an Extenuation of that *sin* of *Adultery*, which, of all others, *God* hath threatned to reserve unto his own Judicatory; because the *close Adulterer* presuming to do that work of darkness in the presence of the Immortal God, which he durst not do in the presence of a mortal man, highly *defies the Omni-science and Omni-presence of God:* Therefore in the matter of *Uriah's Wife*, *God, who hath no respect of persons*, threatens *David*, though a King, That *because he did it secretly, God would punish him openly before all Israel, and before the Sun.* (2 Sam. 12. 2.) and the *Apostle* confirms the Commination, saying, *That Whoremongers and Adulterers God will judge:* (*u*) And if so, where shall then the *Church-Robber*, or *sacrilegious person* appear?

(*u*) Heb. 13. 4.

6. Secondly, as for the other *Parallel-sin*, the *sin of Idolatry*, to which Sacriledge is here compared. 'Tis true, *Idolatry* is a hainous sin, whether in *Pagan Impiety*, or *Popish Superstition*, or *simplicity*; for a (*x*) *rational Creature, to fall down to the stock of a Tree*, is able to provoke the *jealousie of a patient God*, (and jealousie is anger in the height of fury) which therefore in the proportion of God's Justice, must needs presuppose a very high Offence: And so the *Jewes* conceived of it, acknowledging to this day (at their *solemn Feast of Expiation*) their *Idolatry about the Calfe*, (*y*) and that *an Ounce of it*, is still an Ingredient to all their National punishments: and in this,

(*x*) Isa. 44. 19.

(*y*) *Moses Gerundensis.*

the ancient Christian Church was even with the *Jew* for detestation of *Idolatry*; witness against the Religious use of *Images in Churches*, that rigid Fact of *Epiphanius*, and the rigour of the Councel of *Eliberis*, as also the *prudent wariness* of the old Catholicks in their slow admission of them: for 'tis very well known to the Learned, that Images were not received into the Church but t'other day in comparison, and that not without very great opposition neither; all this ado about Images, was, as to avoid all appearance of evil, in those *Pagan* times and places especially, so to express their devout fear of slipping into that occasional Error, into which some *Western Churches* first, and, after the seducing example, some of the *Eastern-Churches* also are foully fallen at last by little and little: yet as bad as, by all this, Idolatry may appear, Sacriledge must needs be at least, full out as damnable a sin as Idolatry. If (y) *Calvin* may be Judge, who therefore expressly observes on the Text, the fitness of the Apostle's Comparison, in parallelling *Idolatry* with *Sacriledge*, as being sins *ejusdem generis, of the same kind*; and if of the same kind, then sure *Sacriledge* is still a *sin* as *damnable* now under the *Gospel*, as *Idolatry* it self.

(s) *Scitè Apostolus opponit Idololatriæ Sacrilegium, tanqnam rem ejusdem generis.* Calv. ad loc.

7. And I would to God we had no cause to fear, that under the very same pretence of avoiding *Idolatry* and *Superstition*, some men have *Reformed the Worship of God*, the quite *contrary way*, and run so far towards the

the other two extreams of *Sacriledge* and *Prophaneneſs*, as that they may ſeem full out as liable to the Apoſtle's Indictment here, as any: *Thou that abhorreſt Idols, doeſt thou commit Sacriledge?*

A ſin which in ſome reſpects, may prove ſomewhat worſe than *Idolatry*, to wit, if conſidered in its *Complication*, with thoſe other grievous Crimes, that of all other *ſins*, do uſually attend upon the ſin of *Sacriledge*, as *forerunners* or *followers*: (for Sacriledge is one of thoſe ſins, which they call * *Peccata aggregata.*) For inſtance, *Idolaters*, as bad as they are, yet they will *ſuffer Biſhops*, (and ſo far the *Papiſts* are right) but the late *Patrons* of Sacriledge in flat oppoſition to *Chriſt* and his *Apoſtles*, ever begin their work with the *bloody Perſecution of God's chief Servants*, the *Biſhops* and *Paſtors of Chriſt's Flock*, becauſe they are, and ever were the men, down from the *Apoſtle's* days, intruſted by the *Catholick Church*, as *Feoffees* and *Guardians* of the

* As *Calvin* very well notes of the Sacriledge of *Ananias*, on Act. 5. 1. *In hac ficta oblatione plura mala ſuberant.* 1. *Contemptus Dei quem ſua pravitatis conſcium non reveretur.* 2. *Sacrilega fraudatio, quia partem ex eo ſubduxit quod ſacrum eſſe Deo profitebatur.* 3. *Perverſa vanitas & ambitio, quia, poſthabito Dei judicio hominibus ſe venditat.* 4. *Infidelitas quia hanc viam, illicitam non aggreſſus eſſet, niſi Deo diffiſus.* 5. *Pii, ſanctique inſtituti corruptio.* 6. *Ipſa quoque hypocriſis magnum per ſe erat malum.* 7. *Acceſſit huc quoq; obſtinata mentiendi audacia.* Behold, out of one ſingle Root of Sacriledge, ſeven deadly ſins, as ſo many curſed branches ſpreading out themſelves over a Church of the Apoſtle's own Plantation. *Diodati* adds one ſin more expreſſed in the 9th Verſe, to wit, Tempting of God: *Di tentare, c. di fare un prophano Saggio, ſe egli conoſcerebbe, &c.* That is to make a *prophane Trial*, or aſſay, whether *God* could know their fraud, or knowing it, would or could puniſh it.

sacred Patrimony: 'Tis the Devil's stale Stratagem this, still to begin at the (z) *Shepheards*, that the *Sheep* may the easier be scattered: The Devil in this, dealing with the *Church*, as *Ælian* reports, *Anytus*, one of the *thirty Tyrants*, to have done with *Athens*. The *Persecutor* intending usurpation upon the State of *Athens*, and finding good honest *Socrates* to stand in his way, as being able to confute his Conclusions, never left, till first by *under-hand traducing*, and then by *open false Accusation*, he, through the hands of the *Hair-brained multitude*, forced *the good* man to drink off the *Cup of Hemlock*. Thus *Socrates* once voted out of the way, *Anytus* soon after became the *Head-Master* of the *Athenian Crew*, State and all.

(z) Matth. 26. 31.

8. Add to all this, that some Idolaters may be Loyal, but as for Sacriledge, you may observe, that the most usual *Medium* to compass it, is *Rebellion* and *Treason* still: As *Anytus* dealt with *Socrates*, so they will deal still with the *Prince*, if he prove a *Constantine* to God, and his own Soul, and therefore *refuse his consent*, because it is not in his own power, *for the King's* (a) *heart is*, and should he still *in the hand of the Lord*, as I may say, under God's own *Lock and Key*, but then, rather than miss of their *sacrilegious ends*, they will burst, or force open the *Wards*, the more need hath He then again of all good Subjects Prayers, *Lord* (b) *stablish him with thy free spirit.*

(a) Prov. 21. 1.

(b) Psal. 51. 12. רוח נדיבה SPIRITU PRINCIPIS *fulcito, velut manibus.*

For

For I know not how, but ſtill theſe two, *Sacrilege* and *Rebellion*, do uſually meet *in eodem ſubjecto*: witneſs *Judas*, as a *ſacrilegious Thief*, ſo a *baſe Traytor*, ſet down therefore in the old *Forms of the* (c) *Curſes* againſt Sacrilege, as the fitteſt precedent to curſe by: and I would be very loath to have my part with *Judas*, where he is now, for all the *Church-Lands* in Chriſtendom.

(c) *Quiſquis autem hujus meæ munificentiæ Teſtamentum quovis deinceps tempore, aliquâ occaſione, cujus libet etiam dignitatis, vel profeſſionis, vel gradus pervertere vel in irritum deducere tentaverit, ſciat ſe cum proditore Juda æternâ confuſione, edacibus ineffabilium tormentorum flammis perituram.* K. Ina, Anno Dom. 725. Sir *Henry Spelman*, Concil. tom. 1. paſſim.

And ſo *Charles Martell* of *France*, another arrand *Traytor* againſt his *Leige Lord*, upon pretence of meer neceſſity to pay his Army for the *Holy War* againſt the *Turk*, did, under the Title of *borrowing*, ſeize upon the *Church Revenues*, with *promiſe* (as ſome (d) others) *of Reſtitution*; for lack of which *Charles Martell* is (in good Hiſtory) branded with the Imputation of being *the firſt Founder of Sacrilege in Chriſtendom*, and for it reported alſo by the † Hiſtorians of thoſe times, *to be damned Body and Soul*, more than in a bare Viſion: *Fides penes Authores eſto.*

(d) So they ſay, that above a hundred years ago, a King of this Land did pretend and promiſe too, to reſtore, *&c.* but once gone, aye gone, for that good work is to do yet, and who knows, but this is it we all ſmart for now? The Parallels are ſtrange for Time, Place, and Perſon; but that we keep within the Rule, *Parcere, Perſonis, &c.* † *Du Tillet, Fauchet*, and other *French Hiſtorians.*

But what need we croſs over Seas for examples of this kind? ſince to our woe, he that runs may in Capitals, read this ſad Truth in the *Rubrick of this Iſland*, where thoſe that were deepeſt in the Sacriledge, were deepeſt in the Rebellion.

9. Let none therefore think that this Diſcourſe doth nothing at all concern the men of our *Generation*: for no doubt it doth, full as much as it did thoſe in St. *Paul's* days: for is not this the *very Plea of our Zelots now adays*, that to avoid *Idolatry*, they muſt needs do as they do, commit *Sacriledge*? They *abhor Popery* forſooth, and the *Church-lands*, and *Revenues*, ſmell rank of that *Weed*, (and yet this only in the *Clergie's hands*) therefore they muſt be converted into their own *Lay-hands*, there to be *ſweetned*, yea, *ſanctified*, though their hands be full of blood. But as the Apoſtle, ſo may we juſtly beſpeak theſe *Religious men*, Thou that *abhorreſt Popery*, wilt thou *commit Sacriledge*? a ſin, for the *Original* of it, no leſs *Popiſh* than the other: for ſearch and examine, who firſt began the *ſacrilegious Invention* of *Appropriations*; did not the *Pope* to gratifie the *Monks*? ſo that one of your own (*e*) *Hiſtorians* bears Record, that in this one Country alone of 9284 *Pariſhes*, the *Pope* hath Impropriated no leſs than 3845, that is almoſt one half, and you may well ſuppoſe (for 'tis true) that the fatteſt *Benefices* might be the firſt that went to the *Pot*: yet theſe *ſound Proteſtants*, thus directly treading in the *Pope's ſacri-*

(*e*) Camden.

ſacrilegious ſteps, would make you, and all the blind World believe, they do it all this while, to avoid the *Pope's Company*: But indeed, to ſay truth, the *Pope* was in compariſon, but a *Novice* in the gainful Trade of Sacriledge, *Antichriſt* as he is; in their own opinion, he never, as theſe, had either the wit to think of, or the boldneſs then to ſtrike at *Root* and *Branch*, from the higeſt *Prelate*, to the meaneſt *Choriſter*.

But in this caſe, *the Servant may not be greater than his Maſter*, the Prieſt may not fare better than the King: for do not the ſelf ſame men too, *Rebel* againſt the King, (for mark it again, ſtill *Sacriledge and Rebellion are Twins*) ſtill to *prevent Popery*? Yea, and blame the King very much, if, when they themſelves force him to it, he do preſume to uſe a *Sword of his own*, if it chance to be found in a *Popiſh hand*, whileſt themſelves, good men are blameleſs, though, for Rebellion againſt *their own Proteſtant-King*, point blank to the *Doctrine of Chriſt*, * and the *conſtant practice* of the old Catholick Church, (for the compaſs of almoſt a thouſand years) they, out of a zeal againſt Popery, for Rebellion (*f*) uſe all the chief *Popiſh ſpiritual Swords* (I am able to make good the charge) the Popiſh Arguments, I mean, Swords ſo much the more dangerous, than can be a *Papiſt's material Sword* (*whileſt under Command*) becauſe this can only wound the body, but that t'other Sword, a poyſoned Weapon, may kill the Soul it ſelf.

* *Lex nova non ſe vindi ultore gladio* Tertul.

(*f*) *Buchanan. Junius. Brutus*, compared with *Bellarm. Suarez*, &c.

Thoſe

Those that know me, know I am no friend to *Popery*, I *was bred and born in a Religion opposite unto it*, I thank God for it, and in this Religion, as it is established, and professed in the *Church of England*, for which (*25 years at home*, and *15 years abroad*) I have both *done*, and *suffered* my share: I hope, and my truth in God is, that I shall *live* and *die*: I do hate *real Popery*, as much as any, I mean what *Doctrine* is by that *Church* Canonized as *de fide*, contrary to the old *Catholick Faith*, for the *first five hundred years after Christ*. But I must needs confess I cannot, without just *indignation*, think of the *deep hypocrisie* of the men of our *Generation*, that under the odious *false imputation of Popery*, *spit at the face of all sound and venerable Antiquity*, yea, and that under pretence of *Zeal against Popery*, *maintain and do the same things that the honest Papists do*, and that in such points as of all others (for *destructiveness*) are the very *Gunpowder*, to blow up Church and State.

10. But you see, 'tis just so as we told you, rather than two such old Acquaintances as *Sacrilege* and *Rebellion* should part, *opposites in shew will shake hands indeed*, and as the *Zodiack* (that in some places seems further distant) they'l *cross the line*, and meet at both ends, when (standing the Terms, as now they do) *Papists* and we, that to some pore-blind Brains, may seem nearer, yet, like *Parallel-lines*, can never meet, but must still keep out *Æqual-distance*. And this discourse may suffice to make up the *full Description*

of

of the sin of Sacriledge, according to the Apostle's own method, considering it first *absolutely in its own Nature*: next *comparatively by way of parallel, with the sins of Adultery and Idolatry*; we might have added, and of *Theft too*, in the fore-going Verse; all which sins of *Theft*, *Adultery*, and *Idolatry*, remaining sins under the Gospel, as much as under the Law, it must needs follow, *Vi inductionis*, that this Text and Indictment in it, concerns us *Christians*, as much as it did the *Jews*; Sacriledge and those other sins being *res ejusdem generis*, as *Calvin* hath plainly told you before; sins of the same kind. Pass we now from the *Description* to the *Distribution* of the Sin of Sacriledge in its full *extent*, according to the *several parts* and *degrees thereof*.

CHAP. III.

The Distribution of Sacriledge.

1. AND they are just as many as there be subjects capable of *holiness inherent*, or *relative*, all which at the most, the *Schools* reduces to these five; 1. *Times*. 2. *Places*. 3. *Persons*. 4. *Actions*. And 5. *Things*, *which may be said to be holy*, *as being set apart, and belonging unto God in a more peculiar and appropriate manner*, and therefore to be used *cum discrimine*, that is, with a choice and singular respect from other common

common things of the ſame kind: If otherwiſe uſed, then they are really prophaned; And that they may be ſo abuſed, *facto*, our owne woful Experience in all theſe particulars, ſaves me a labour, our *Eyes* and *Ears* are paſſionate Witneſſes of a *ſuddain, ſtupendious, National Confuſion of all that is called Divine*; and but that this ſad Truth will from us deſcend to our Poſterity, ſealed up with the conſtancy of our ſufferings for it, after-Ages might miſtruſt our Report.

As the good old Father, ſo may we, too truly cry out; *Bone Deus in qua nos tempora reſervaſti!* We live to ſee generally (g) *firſt, God's own Feaſts unhallowed, God's Houſes demoliſhed, God's Servants degraded, God's Service diſgraced, God's Portion invaded:* And to plain the Highway to this horrid *Chaos*, *Sacred Majeſty* it ſelf *violated*, (for by all the Laws of Nations, Divine and Humane; the *Perſons of Kings*, as well as their *Offices* were ever held *ſacred.*) No doubt, all this through *God's juſt anger againſt this Nation in general* because of their *former unthankefulneſs for*, and *wilful Abuſe of all thoſe eminent Bleſſings*, ſo in particular, becauſe too too many of our ſide, have been and are ſtill too *groſly guilty of a manifold prophanation*, and viſible abuſe of all thoſe *ſacred Favours* even among our ſelves, unto this day.

(g) Yet in the moſt cruel Wars of the moſt barbarous Nations, *Gothes, &c.* The Temples, and the Prieſts were by the Law of Nations, always held Sacred, and therefore ſecured from the general violence; St. *Auguſtine, l.* 1. *de civit Dei.* See at large divers memorable examples of Religious Civility in this kind, in *Grotius de Jure Belli, l.* 3. *cap.* 6. *Sect.* 6. *&* 7.

2. To

2. To point at, and if it may be, to cut off some of the heads of this *Hydra*, this many-headed Monster of sins. *Sacriledge* is a sin of a large extent: for, to instance in *personal Sacriledge*, as I may tearm it. First of all, every *Christian*, by solemn Dedication at his *Baptisme*, is or should be *morally holy*, *suo gradu*, not in *Korah's* (*g*) rebellious sense, *holy all alike*, in *Grace*, and *Office*, and all, *hand over head*: but in the *Apostle's* sober sense, *secundùm mensuram*, (*h*) *holy in all manner of* (*i*) *conversation*, else (*l*) *Luxury* is, and any wilful sin committed by a Christian, may be, in a large sense, tearmed *Sacriledge*: because every Christian, he or she, that in this or any other sin abuses his body, directly prophanes a *Temple of the Holy Ghost*, and, *if any man* (*m*) *defile the Temple of God*, (material, or moral; nay, this of the two may, in some respects, appear the greater sin) *him will God destroy*: look to it, *Wantons*, and *Epicures*, fear, and amend, for 'tis no less than *spiritual Sacriledge* this, and a *perfidious violation of your great Vow in Baptisme*; whereby you have really dedicated your selves Body and Soule unto God in the *face of Holy Church*, that may one day bear witness *pro*, or *con*, for, or against you, as you stand to, or fall away from your Vow, and by it condemn you at Dooms-day.

(*g*) Num. 6. 3.
(*h*) Rom. 12. 3.
(*i*) 2 Pet. 3. 11.
(*l*) *Quælibet species luxuriæ secundùm quod violat aliquid pertinens ad cultum Dei, est Sacrilegium.* Aquin. 22æ. q. 154. 10. 6.
(*m*) 1 Cor. 3. 17. *Ambr. ad virginem lapsam.*

3. Thus every Christian is a *sacred person*, and ought thus far to *reverence himself*, as not, by committing acts contrary to, or unworthy

worthy of his *Consecrated condition*, to *unhallow himself*: Meer *Pagans* out of a *natural self-respect to a reasonable Nature*, and no more, could give this excellent Reason why men ought *neither in company, nor alone, to commit any Turpitude*, because *of all others* (next to God) *every man ought to reverence himself*, so the (*n*) Greek word bears it:) And if so, then what strong obligation lies upon us *Christians*, (*o*) *To possess our Vessels in holiness and honour*, that have the addition of such a solemn positive Dedication? Doubtless to abuse a Nature so many ways sacred, and so highly exalted, as is our Humane Nature by its *intimate conjunction with the Divine Nature of Christ our Head, by its sacred unction with the Holy Ghost at our Baptisme*, must needs be fearful *Apostasie*, and in a manner with *Julian*, to wash off again our Christendom: The onely consideration whereof how should it sublimate our minds, our manners, and raise up our Spirits to an *holy Dedignation* of all base Actions? *Should such a man as I flee?* said *Noble* (*p*) *Nehemiah?* So should every gallant Christian stand upon his *spiritual Point of Honour and holily scorn to do acts unbecoming so sacred a Person*; If not, he shall one day finde it to amount to more than a *Metaphorical Sacriledge*: This by the way, may concern every Christian in general.

4. But secondly in particular, every *King* what ever he be is *holy* too by vertue of his *Unction*,

(*n*) Πρήξης δ' αἰσχρὸν πότε, μήτε μετ' ἄλλου, μετ' ἰδίῃ πάντων δεμάλιστ' αἰσχύνεο Σαυτὸν. *Carm.* 11. & 12. *Pythag.* Αἰσχύνομαι *pro* αἰδοῦμαι *possim* τοὺς γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου. *Iscr. ad Demonic.* Αἰσχυνόμενος τὴν πατέρα, *Xenoph. Pæd.* 1.

(*o*) 1 Thes. 4. 4.

(*p*) Neh. 6. 11.

Unction, yea, though he were a meer Heathen, yea, though he want the *Ceremony*; yet, *Cyrus mine Anointed*, (q) is God's own style: *Jus Regnandi*, that is, God's *Power* from above is, for the Reality, *Unction sufficient to make the King's Person sacred*, and therefore the (r) *Civilians* both *Greek* and *Roman*, do extend the Attaindor of Sacriledge even to them also that do but violate the *Imperial Constitutions* of the Prince.

(q) Isa. 45. 1.

(r) *Cod. de Crim. Sacril.*

——*Ubi nunc lex Julia dormis?*

Every Rebel then that dares *lift up but a* (s) *thought against God's Anointed*, violates a *Person sacred*, and adds to his Rebellion, *Sacriledge*, when either of these sins by it self is enough to damn a Soul, for, *when all Rebels and Traytors (with all their specious pretences) shall be dead and rotten*, still for all their Machavellian distinctions, the *Thirteenth* of the (t) *Romans* will be Scripture, *Whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist shall* RECEIVE TO THEMSELVES DAMNATION: *Acquirent sibi*, as the Vulgar reads it, shall *purchase* to themselves, That will prove the onely *purchase* in the upshot of all their *Projects*: nay, ἑαυτῖς κρῖμα λήψονται, as (u) *Beza* well observes it, they shall not *only be damned simply so*, *in a passive sense*, but *they shall damn themselves in the active signification*, become *spiritual Felo's de se*, in a spiritual sense, wilfully accessary to their *own Damnation*: whether by their *wilful perjury*, express or implicite in the

(s) Eccles. 10. 20.

(t) Verse 2.

(u) *Beza major. Not. in loc.* renders it, not *sibi ipsis damnationem acquirent*, as are the ordinary versions, but *ipsi sibi damnationem acquirent.*

the breach of their *Allegiance* natural or positive, (the *dismal Prologue* of all Rebellions) or whether by their *wilful Impenitency*, *the fatal Epilogue* or *Conclusion* of all Rebels at their end, *Rebellion* of all other sins, being a *sin of* (x) *Witchcraft*, either way will serve one day to convince Rebels, that they, of all others, would needs damn themselves, and therefore they, of all others, must needs be damned, a *sad Criticisme* this, the ground whereof in God's own heavy sentence, I pray God the Rebels may yet have the grace to lay to their *hearts*, that they may escape so great a *Damnation*, the expres Doom of this *second kind of Sacriledge* against the *sacred Person of the Prince.*

(x) 1 Sam. 15. 23. This Text is absolutely the onely best reason of the usual Devillish obstinacy of Rebels: who are in this also *Machiavel*'s true Disciples, who bids him that hath once presumed to draw out his Sword against his Superiour, fling away the Scabberd, and never think of putting up again.

5. Thirdly, every *Priest* in his degree, is by his Vocation a *Person sacred too*, and therefore in some sense, *inviolable by the Law of Nations*, as well as *by the Law of God, or of Holy Church*, whose *ancient Canons* were therefore so strict to preserve the respect due to the *Priest*, that if a man did but in disdain ἀπομυκτῆσαι, (that is the word in one of them) *look big or scornfully upon the Priest*, he was for the affront severely punishable, as an *Offender sacrilegious* in this sense.

And for the same reason, because the *Priest* is a *Person sacred*; therefore on the other

other ſide, as ſtrict, and as great was the *Primitive ſeverity of the known Eccleſiaſtical Canons to regulate, and to* (y) *confine the Prieſt in his manner of Life and Converſation*, as one that, all over, ought to carry and deport himſelf more holily than other ordinary Chriſtians, for that which, in *things ſacred*, is their *uſe*, in *Perſons ſacred is their Converſation.*

(y *Quid prodeſt ſi Canonicè eliguntur, & non Canonicè vivant?* Bern.

'Twas figurative that under the Law, in the curious frame of *God's Tabernacle*; The *nearer things were unto God*, in relation of ſervice, *the more precious* they were to be both for * *ſtuff* and *workmanſhip*, *Gold* and *imbroydered work*: ſo much more under the Goſpel, ought thoſe Perſons that belong to God be precious, for holy life and ſacred converſation? Every *Prieſt* therefore that inſtead of *teaching the People knowledge*, opens his *lips wide to folly*, or *vanity*, is *linguâ Sacrilegus*, pollutes his Prieſthood, and it *a Paire of holy* (z) *Fathers* may be his Judges, is guilty both at once, of *Blaſphemy* and *Sacriledge*, a fearful ſin this, more or leſs: (for you all know, what became of the Sons of *Eli*, for their *perſonal Sacriledge*, in *polluting their Prieſthood*) ſince that *Omne peccatum perſonæ ſacræ eſt Sacrilegium*, *materialiter* at leaſt, according to the *Determination of the* (a) *School*: becauſe the Perſon is ſacred.

* Exod. 26. and 28.

(z) *Nugæ in ore Sacerdotis ſunt Blaſphemiæ.* Hieron. *In aliis vitia, in Sacerdotibus ſunt Sacrilegia.* Chryſol. de Ebrietate. *Conſecrâſti os tuum Evangelio, nugis ingitur aperire illicitum, aſſueſcere ſacrilegium.* Bern.

6. And as thus many ways Sacriledge may be committed againſt *Perſons ſacred*, ſo againſt *ſacred Things*, or *Actions too*, which are

(a) *Aquin.* 22æ. q. 99. 3. 3m.

the *Circumstances of God's Service*, wherein to *abuse or not devoutly to use* (b) *God's Ceremonies*, hath by the Ancients been tearmed *Sacriledge*, whose full Definition (c) *Aquinas* extends to *any Irreverence in Sacris*: about which, *under the Law*, even those that did *sin through Ignorance in the holy things of the Lord*, were yet to (d) *offer for their trespass*; and *under the Gospel*, the *Christian Church* was no less precise in all points of *Reverence*, witness their frequent μετάνοιαι, ἀσπασμοὶ, and προσκυνήματα, so strictly injoyned, and reiterated in their *sacred* (e) *Liturgies*, full of those *holy* * *low Congies, devout Kisses, and religious Venerations*, every time they did put on, or off, τὰ ἱερὰ ἱμάτια, the *holy Vestments*, every time they did handle, or but touch, τὰ ἱερὰ ὄργανα, the *holy Utensils*, the *holy Table*, *Vessels*, *Books*, &c. The Reading and observation of which primitive Devotions, I know not whether it would more ravish the godly Reader's minde with *admiration*, or strike it with *astonishment*, at the comparison of those *good old devout Primitive Christians*, with our *loose* and *prophane Generation*: Ah, *holy Fathers*, should you now come down again, and be but once present with the most of our ordinary Congregations, I doubt much, whether you would own us for your Successors, or our people for Christians! I pray God this *Item* may in us all, *Priest* and *People*, amend this kind of *Sacriledge*, and teach us all better manners in, and about the Service of our God.

(b) Psal. 119. 8. old Translation.

(c) Aquin quo supra.

(d) Levit. 5. 15.

(e) Chrysost. Liturg. &c.

* And all this too without Popish superstition, for this was the Catholick practice long before the birth of Popery.

God. For indeed by ſuch a *reſpective uſage*, and ſanctification of things Sacred, (ſtill *terminative*, in a reflection to the Owner) the *Name of God himſelf*, to whom they belong, is *ſanctified*, 'tis the thing we all daily pretend to in our *Prayer*, but ſeldom remember to make good *in our practice*, which made me acquaint you with but thus much of the contrary Example of *Devout Antiquity*, only in a glance.

There is alſo another kind of *Sacriledge* which may be committed *about the ſacred Revenues of the Church*, namely, If thoſe be abuſed, or Dilapidated by exceſs, luxury, * or a laviſh vanity, under pretence of *Hoſpitality*; a *Chriſtian*, yea, *Epiſcopal vertue* indeed, if it be *rightly applied*, if *wiſely regulated* after the Pattern of *Primitive Antiquity*: not as though a *Clergy-man* muſt give over his Studies, and either become a *common Hoſt* to all Comers, what ever they be, or elſe forfeit the Reputation of *Hoſpitality*: But that *Eccleſiaſtical Perſons* muſt have a primary regard to the *true poor*; ſuch as thoſe are *not*, that *wilfully* make themſelves *poor*, by being Unthrifts, riotous Spenders, idle Strumpets, vagabond Loiterers, Drolls, and Buffoons; for ſuch, *Correction* and *Labour* is the beſt Alms, *Houſes of Correction* are fitter to entertain ſuch Gueſts, than Clergymens Houſes: To Relieve ſuch, remaining ſuch, is ſo far from true Charity, that it is rather a kind of Impiety, a *ſin of Participation*, becauſe by a prepoſterous Relief, it

* *Multi Catonici vivunt ut Domini, moriuntur ut ſervi.* Baldus *apud Tympium in ſpeculo magno: ſigno* 18.

incourageth ſuch diſorderly Perſons in their lewd or looſe courſes. But, on the contrary, 'tis high *Charity* to entertain, or relieve ſuch, as by the Law are termed *Miſerabiles perſonæ*, thoſe that are *true poor* indeed: whether * 1. *By Impotency*, as the *ſtranger*, the *fatherleſs*, *and the Widow*, the poor *Clergymen's Widows* in ſpecial, deſolate Creatures, where no publick care is taken for them: † the *aged*, the *blind*, the *lame*, and the *diſeaſed*, eſpecially the *incurable*. Or 2ly, By *caſualty*, through the hand of God, as overcharged, or *decayed Houſholders*, (whereof no ſmall number now ſince the *fatal Fire* of the *Metropolis of London*) Perſons *ſick*, or viſited, *Captives* (in whoſe Redemption the Clergy of this Land have not been wanting) *poor Scholars* eſpecially, are a very proper object of the Charity of *Prelates* and *Churchmen*. * To Relieve any ſuch is true Charity, to Enter-

* See in *Speed's* Chronicle, at the Reigne of K. *Edw.* 6, about the end, a Liſt of the Poor.

† The Memory of Dr. *Warner* late Lord Biſhop of *Rocheſter*, is precious for his Piety, in ſettling by his laſt Will and Teſtament, for perpetuity, 400 *li. per annum*, for the maintenance of 20 poor Miniſter's Widows (if they be *Widows indeed*, of S. *Paul's* Character, 1 *Tim. v.* 5. *Truſting in God, and continuing in ſupplications and prayers*) with an houſe for each of them, and 50 *li. per annum* for a Chaplain.

* The Munificence of that famous *William Wickham* Biſhop of *Winchester*, in K. *Edw.* 3. time (who both founded *Winchester Colledge* for *Grammar-Scholars*, and alſo *New Colledge* in *Oxford*, for Students there) is fragrant to this day for his magnificent Proviſion for no leſs then an hundred Scholars maintained by it, (now 300 years after) to the eminent obligation of both Church and State, furniſhed ſtill out of theſe noble Nurſeries: *T. de Walſingham Hypodigm. Neuſtria.* Had Church-men been *Stipendiaries*, or the People's *Beadſmen* (as ſome would have them) could they, out of their ſtinted Pittance, have raiſed ſuch Monuments of Charity?

tain

tain such (especially where no publick Provision is made for them) is right *Christian Hospitality*, so much practised of old by the Primitive Bishops, (who then out of their far larger Revenues could far better do it, then the present Bishops) and even at this day, in mine own experience, this Hospitality is practised also by the *Eastern bishops*, according to their poor proportion, living for the most part under *Persecution*.

And God be thanked, this kind of Hospitality to the poor, is not so neglected by the godly Prelates of our Church, as to deserve the slander of some men in our Generation, who being troubled with that *foul disease*, called by our Lord ὀφθαλμὸς πονηρὸς, *the evil eye*, Matth. 20. 15. do odiously insinuate, that our *Prelates* do spend their Estates *in pompous worldly splendor; or treasure up their Revennes in their own Purses, to inrich themselves, their Wives, Children, Kindred, and Servants: &c.* * As if contrary to the Apostle's Rule to *Bishop Timothy*, our Bishops must be the onely men (that must cast off all just care of providing honestly for their own Houshold, and (at 1 Tim. 5. 8. least so far) to *Deny the faith*, and become *worse than Infidels*, unless they will incur the guilt of *Real sacriledge*: (a heavy Censure, but the Charge is no less then so:) As though (bating Inheritance) the *Bishop's* and *Clergy-men's Estates* were not by the Law of the Land, their *Freeholds*, as much their own, as any Lay-Lords or Gentlemen; and consequently, as if *Clergy-men* in their *Prudence* and *Piety*, might not do *with their own*

* A Seasonable Vindication, *&c.* by *William Prynne*, Esq; 1660.

what ſeemeth them good: But becauſe they will not let their *left hand know what their right hand doth:* They deſire not, as ſome, with a *Noverint univerſi*, every time they do a good work, to *blow a Trumpet* to proclaim their *works of Piety* and *Charity* to all the World: Therefore the World muſt needs believe Clergy-men have no Charity, Clergy-men keep no Hoſpitality. And yet again on the contrary, if *Prelates and Churchmen* do in imitation of their noble Predeceſſors, the ancient Biſhops of † *England*, keep *decent Hoſpitality*, as they are obliged according to their Degree, to ſatisfie the *Bounty of Princes*, and the *Magnificence of their Donors*, or the *laſt Will and Teſtament* of their godly *Predeceſſors* (many of them of *Noble blood*) the lawful † *Purchaſers* of ſome of the *Lands*, and *Founders* of the Houſes *of Biſhops, Deans, and Chapters:* then ſtraightway our Pre-

† *William Wickham* Biſhop of *Winton*, in *Edw.* 3d's time, was ſo famous for *Epiſcopal Hoſpitality*, that upon his Monument in his Cathedral Church there, 'tis part of his Epitaph;

Largus erat Dapifer; Probat hoc cum divite Pauper.

* S. *William*, ſo called, was Nephew to *Henry* Biſhop of *Wincheſter*, who was King *Stephen*'s Brother: *Hugh Pudſey* Biſhop of *Dureſme*, King *Stephen*'s Nephew; *William Courtney* (Son to *Hugh* Earl of *Devonſh're*) Archbiſhop of *Canterbury*, and many more ſuch, *Natalium ſplendore illuſtres*, in Biſhop *Godwin*'s excellent Book, *de Præſulibus Angliæ* (which it would be an honour to the Church and Nation to continue, ſince for above threeſcore years, he wants a worthy Succeſſor.) † 'Tis a *vulgar Error* confuted by Hiſtory, That every bit of the Clergy's Revenues, and every parcel of their Church-lands is held in *Frank-almoigne*. (To ſay nothing now of Tythes, which the Clergy

lates

muſt hold of God *in capite*) had no *Clergy-men*, trow we (many of them as appears above, of ſo Noble, and ſome of them of Royal blood) ever any *temporal Eſtate* of his own Patrimony, or Purchaſe? though much of it may be conſumed aforehand in their Education, and long Studies in the Schools, to make themſelves able and ſufficient for that high and ſacred Office: For inſtance, firſt, *Walter Gray* Archbiſhop of *York* (in *H.* 3d's time) did purchaſe the Mannor of *Biſhopthorp* neer *York*, and gave the ſame to his Church, *ſpecie-tenus* (for a very good reaſon) but, *re ipſâ*, to his Archiepiſcopal See, (which to this day injoys it ſucceſſively, as the Archbiſhop's Manſion-houſe.) See Biſhop *Godwin*, *quo ſuprâ*. 2ly, *Lawrence Boothe* Archbiſhop of *York* alſo (in *Edw.* 4th's time) did purchaſe the Mannor of *Patterſey* neer *London*, built the Houſe there, and gave it to his See. *Ibid.* 3ly, *Hugh Pudſey* who *built* the *Houſe* and *Church* of *Darlington*, and founded the *Priory* of *Fenkelo* near *Durham*. [And now I mention *Durham*, I may not omit to commend to Poſterity, the Magnificence of *John Coſin*, the preſent Lord *Biſhop* of that See (our venerable *Diœceſan*) who, ſince the happy Reſtauration of the King and Prelates) hath repaired, and notably adorned the *Epiſcopal Caſtles* both of *Dureſme*, and of *Biſhops-Auckland*, where he hath erected a goodly *Chappel*, (Two other Chappels formerly belonging to that Caſtle, being by the late Sacrilegious Rebellion, blown up and deſtroyed.) The ſame Biſhop hath alſo founded *two Hoſpitals*, or Alms-houſes, one at *Dureſme*, and another at *Auckland*.]

lates muſt incur the Imputation of *Riot*, and *Exceſs*, and be blaſted with the Pride of *pompous worldly ſplendor*. Thus are our Biſhops traduced on both ſides: An hard *Dilemma!* but eaſily diſſolved, as long as our Chriſtian Biſhops have a godly Care, in the ſight of God, as to ſatisfie their own Conſciences, ſo to anſwer the Expectation of honeſt and ſober men; as long as their *civil Hoſpitality* to their good Neighbours (as the Prelates are men, and great men) doth not hinder, much leſs exclude their Sacred Hoſpitality towards the *Poor*, to which alſo, and that chiefly, *Biſhops* are obliged, as by the

Apoſtle's Rule (Tit. 1. 8.) to be Φιλόξενοι, that is, *Lovers of Hoſpitality in general*; and, as the Original bears it, *Lovers of ſtrangers in ſpecial*: So by the *Canons* of the Church, and their ſolemn *Vow* at their *Conſecration*: according to which our *Prelates* and *Churchmen* doing their duty, they need not much care for the talk of the *Vulgus*, or fear the pretended charge of this kind of *Real Sacriledge*, namely, *The abuſe of the Revennes of the Church.*

7. One kind of *Sacriledge* more the *holy Fathers* have obſerved out unto us, too too ſeaſonable, nay neceſſary for you in theſe days to take notice of; 'tis *Sacriledge committed againſt this Sacred Book of God*, to wit, when the *holy Senſes*, *Words*, and *Phraſes* thereof, appropriated to the Expreſſions of Divine and Sacred Myſteries, are abuſed either in a *prophane and ſcurrilous application* of them (the humour now *a-la-mode* with the *Court*, or *Camp-Atheiſt*,) or in a *ſacrilegious Detortion* of Holy Writ to the Patronage of Hereſie, or Schiſme, Rebellion, or Sedition, or Sacriledge, Errors in Life or Doctrine, or both.

8. This kind of *Scripture Sacriledge* is as old as *Adam's fall*, and the Devils own early Invention, or ever the word was written, he did ſnatch it (with reverence be it ſpoken) out of God's own mouth, *(f) yea, hath God ſaid ye ſhall not eat of every tree of the Garden? &c.* This was his *firſt Temptation*, before he uſed a ſecond, thereby to perſwade the Woman that either God never ſaid ſo, or elſe

(f) Gen. 3. 1.

that

that God never meant so: Thus the first founder of all Sacriledge began berimes to tempt our first Parents, *by a verbal Sacriledge, to a real Sacriledge*, (for the *first sin of mankind*, for the particular *species* of the Fact, was *Direct Sacriledge*, in *prophaning and usurping* that which God had made holy:) This you may call *Original Sacriledge*, as well as *Original sin*: The hereditary sin of Sacriledge we all smart for ever since, from Generation to Generation. To this first *grand Sacriledge*, the Devil did perswade Mankind by this other kind of Sacriledge, by *stealing* out *the Sacred Letter* of God's Word, and abusing it against God's own sense, to his own Devilish ends; therefore you may do well to take special notice of it, as of a main *cause of Apostasie* in the end.

9. With the guilt of this kind of Sacriledge, were charged of old the *Hereticks*, termed therefore by the holy Fathers γράμματος ἱερόσυλοι, as *Cyril* of *Alexandria* terms them; or *Literæ Sacrilegi*, as *Arnobius* translates them, *Thieves of the Sacred Letter*, The very Patriarchs of our *new Scripturists*; that *unstable* and *unlearned too* (g) as they are, yet to this day go on still treading in their Fathers black steps, by *wresting the holy Scriptures unto their own destruction*. In this the Devil's good Scholars, for you know the *Devil* (h) had his *Scriptum est*, even against the Son of God himself, and so have his *Disciples* still their *Scriptum est* too, for *Rebellion, Sacriledge, any thing*: stealing away the meaning of the Text, in a new way of

(g) 2 Pet. 3. 16.

(h) Matth. 4.

of Sacrilegious Appropriation thereof to their own Errors: And this they do by quoting it amiss, (which is worth your notice for a warning) one of these *three by-ways:* 1. *Either foysting in their own false glosses*, and blending these with God's own true word, to the attraction of the undiscerning hearer. 2. Or else *by a plain omission of some* of the most material words, which soon alter the true sense. 3. Or lastly, *By a cunning concealment of some such main circumstances in the Context* (which is *Clavis Textus, the Key that opens the passage into a Text*;) which circumstances well examined, would plainly contradict their Cause: Always they do it by perverting the *Scope* (which is the *Soul* of the Text.)

10. I could abound with Instances in this kind both old and new, but that there is nothing more obvious in the old Records of the Fathers and Councels, and the late Pamphlets of our new Hereticks and Schismaticks, against all which to forewarn you, once for all, now if ever, take this *Apostolical counsel*, (i) *Beloved, believe not every spirit, nor every Scripture neither*, If once in the Devil's mouth, for thence it comes out with the Devil's breath, I mean, the Devil's false sense, which to know from the true sense of God's word, you need no more, but by way of Antidote, to remember to make good use of the three premised good *Cautions:* 1. *Ware their false glosses.* 2. *Turn over the Key*, I mean, the *Coherence* of the Text. 3. *Mark*

(i) John 4. 1.

the

the ſcope, the ſoul of the Text, according to the *Analogie of Faith, the Creed*, or the *Rule of a good life, the Decalogue:* The which, if you cannot well find out *Judicio diſcretionis*, of your own ſelves, for that is all is allowed unto your *lay-form*, then for *Judicium directionis*, take God's own Counſel, *Go, and (l) ask the Prieſts concerning the Law, they can beſt tell what is holy, what is unholy.* Will you have God's promiſe and precept for it, implied both in one Text? *(m) The Prieſts lips* (if any) *ſhould keep knowledge, and the People ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts.* However this Rule may fail in this or that particular Prieſt, yet for the general, it holds in the *publick Ordinance*, animated by the publick ſpirit of the Church: eſpecially if the doubt be about *matters fundamental and neceſſary to ſalvation*, about which God will never ſuffer *an honeſt, and humble (n) mind, ſeeking for the truth it ſelf, unto God by Prayer, unto God's Church by obedience, to erre finally:* Enough to diſcover this dangerous deluſion unto you, and to free you from the Epidemical contagion in this kind of *Scripture-Sacriledge:* The laſt head of this *Monſter*, that concludes our *Diſtribution* of the ſin of *Sacriledge*, and our *firſt main part of this Indictment*, containing matter of *Declaration.*

(l) Hag. 2. 11, 12.

(m) Malac. 2. 7.

(n) *Joh. Pariſiens.*

CHAP.

CHAP. IV.

Of the Parties against whom the Sin of Sacriledge *is committed: and first of the* Priest *as God's* Usufructuary *only.*

FOllows now the *second part* in order, which contains *Matter of Aggravation.*

1. And it is deduced from the consideration of *the Parties against whom* the *offence* of *Sacriledge* is committed, and those *ordine Analytico*, shall be first the *Clergy*, (who is God's *Usufructuary*) invested in God's Name, as an *holy Corporation*, in such a Right: And therefore secondly, *God Almighty* himself (who is the direct *Proprietary* of all holy Portions.)

2. First, as for the Clergy, properly God's * *Usufructuary* and no more, to it belongeth onely the *personal right*, *use*, or *profits* for life, no longer, the *real right* or property being wholly (as I may say) resident in God the chief Lord, to whom they are dedicated, or due; so that whatever Conclusions may be pretended to the contrary, from the several examples of absolute *Alienation* publick or private, through the iniquity of the Times or Persons, are all of them (well examined) but so many meer Inconsequences *à facto ad Jus*, concluding no more against God's usurped Property, then for instance, so many examples of popular (and it may be for a while, (as of late through God's

* *Lexicon. Juridic.* Calvin. *usufructus est jus alienæ rebus utendi fruendi salvâ rerum substantiâ, l.* 1. *ff. de usufr.* Hot. *v. eodem* Calv. *ad vocem, proprietas.*

God's permiſſion, proſperous) Rebellion, can juſtly preſcribe for lawfulneſs of Title againſt oppreſſed *Monarchy*.

3. But yet, ſay the *Clergy* were indeed the very Proprietaries, ſo that the wrong done by *Sacriledge* did reach no further then the *Clergy* it ſelf, yet were the offence hainous enough, ſeeing that of all other *Eſtates of men* the Perſons and Poſſeſſions too of the *Prieſts* have always been *Priviledged* by all Nations, by your own Nation eſpecially, (till of late) witneſs (not to name particular (o) *Charters*) your own great *Charter*, (p) *Magna Charta*, a fundamental Law, and one of the *main Bulwarks* of all your ſeveral *Properties* and *Liberties*, and for that Reaſon *Confirmed* no leſs then *Two and thirty times* by your ſeveral *Parliaments*; and

(o) As the Charter of the Church of *Carlile*, wherein King *Henry* the ſixth, frees all the Members of that Church from all Taxes, Subſidies, and Services in, and towards the Wars againſt the *Scots*, their next Neighbours, though even then ready upon the Borders, to Invade this Kingdom: and all this, that the *Clergy* there might the better attend God's Service, and pray for the King, *&c.* Yet the Laiety of thoſe Times might eaſily have objected, That ſince the *Church of Carlile* injoyed a conſiderable portion of the Lands, bordering upon the Enemy, they ought to bear a full proportion of the Burdens with the Laity: But the truth is, in thoſe days your more godly *Anceſtors* did put *more truſt*, under God, in the *Prayers of the Church, than in the Purſes of the Church*, and they proſpered accordingly. (p) *Imprimis Conceſſimus Deo, & hac præſenti Chartâ noſtrâ confirmavimus pro nobis & hæredibus noſtris in perpetuum, quod* Eccleſia Anglicana libera ſit, *& habeat omnia Jura ſua Integra, & libertates ſuas Illæſas, &c.* Theſe be the words of King *Henry* the third, *Anno* 9°. *Ch.* 1. grounded upon an ancient Law found *Inter leges, ſeu Inſtitutiones Regis, H.* 1. *c.* 1. whoſe Tenour is here inſerted, and made a part of *Magna Charta*, in theſe words, *Sanctam Dei Imprimis Eccleſiam liberam facio, ita quod nec vendam, nec ad firmam ponam, &c.*

therefore

therefore beware, leſt if you go on ſtill to Undermine this *National Foundation*, only to oppreſs one main State of the Nation, *the Clergy*, you do not unawares, by ſuch *Sacrilegious Precedents*, open *a Gap into your own temporal Eſtates*, or *Lay-Inheritances* in after-times, for God is juſt: Obſerve therefore how your *Magna Charta* begins, with an *Imprimis*: *A Grant unto God that the Church of* England *ſhall be free, and have all its Rights entire*, (words of largeſt extent) *and all its Liberties inviolable*: By vertue of which general words, the *Church* hath as good ground, even in *Law*, to demand and to defend her *Eccleſiaſtical Rights* and *Liberties*, as any of you for your *Temporal Rights*, or *Intails* whatſoever.

* The ſecond part of the *Inſtitutes*, pag. 2.

4. Sir *Edward* * *Coke's gloſs* upon it is well worth the notice: [*Conceſſimus Deo*;] *we have granted to God: when any thing*, (ſaith he) *is granted* for God, *it is deemed in Law to be granted* to God, *and* WHATSOEVER IS GRANTED TO HIS CHURCH FOR HIS HONOUR, AND THE MAINTENANCE OF HIS RELIGION AND SERVICE, IS GRANTED TO AND FOR GOD: *QUOD DATUM EST ECCLESIÆ, DATUM EST DEO: Ergo*, God himſelf is a Party in the Grant, and the Proprietary: Here is God's Title in Law, your own Law for it: except therefore men can produce the *Counter-Title*, that is,

is, God's expreſs conſent for *Alienation*, it cannot be in the power of any man, or men, Lay, or Clergy, ſingle or aſſembled, of no *Civitas*, or *Societas*, to take that from God, which is once given to God.

5. *This and the like were the Forms of ancient Acts and Grants*, ſaith your Gloſſiator, *and thoſe ancient Acts and Grants muſt be conſtrued and taken as the Law was holden at that time, when they were made*; not as the Law may be now. [Quod Eccleſia Anglicana libera ſit:] *That is, That all Eccleſiaſtical Perſons within the Realm, their Poſſeſſions and Goods ſhall be freed from all unjuſt Exactions and Oppreſſions*, &c. *And purpoſely and materially the Charter ſaith* Eccleſia, *becauſe* Eccleſia non moritur, *but* moriuntur Eccleſiaſtici. [So that this Law is not reſtrained to the *Perſons, or Poſſeſſions*, of thoſe Times only, but that *fundamental Diſpoſition* muſt extend to ſucceeding Ages, as long as there remains an *Eccleſia Anglicana*, which (except our *Sins*, and *Sacriledge* by name, *Remove the Candleſtick*) we may ſtill hope, and will pray ſhall ſtill remain a *Church* unto the end of the World. That eminent Lawyer goes on, Et habeat omnia ſua Jura Integra:] *That is, that all Eccleſiaſtical Perſons ſhall injoy all their lawful Juriſdictions, and other their Rights wholly, without any Diminution, or Subtraction whatſoever, and great were their Rights, when they had the third part of the Poſſeſſions of the Realm, as it is affirmed in a Parliament Roll* (Rot. Parliam. Revel. 11. 5.

liam. 4. Rich. 2. Num. 13.) *And true it is*, saith he, *that Ecclesiastical Persons have more and greater liberties than other of the Kings Subjects; all which to set down, would take up a whole Volume of it self: He instances in some, as freedom from sundry temporal Burdens, from personal Services in the War, from Distresses, from sundry Writs, as from* Levari facias, *and from* Capias, &c. *from some Appearances, &c. and expresly then from* Pontagium, * *or Bridge-money, as they now tearm it, Contribution for Reparation of Bridges:* (à majori, *from those other Servile-Taxes, such as Rogue-mony, and the like, now pressed upon some of the oppressed Clergy:*) Thus that great Lawyer, who was otherwise no great friend to the Church.

* *Pontagium*: Pontage est un Parol mention en divers Statutes come en *Westm.* 2. c. 25. 1 *H.* 8. c. 9. 39 *Eliz.* c. 24. & signifie ascun foits le contribution collect pur le Reparation dun pont, ascun foits le tolle que est pay per Passengers a cea purpose, [**Tearms of Art**, *Pontagium*,] Tributum quod exolvitur ob transitum Pontis, vel ob Pontium restaurationem, Stat. *West.* cap. 26. Transmarinis Pontaticum dicitur: Indiculus Regalis inter formul. vett. *Bignon.* 45. Gallis *pontage*: & sic in legibus Penearnensium ut notat *Bignon. H. Spelm.* glossar.

5. To say that those were times of *Blindness* and *Popery*, and that therefore whatever your Ancestors did, could be no better than Popish all over, hath as little of true *Logick*, as of *Religion to God*, or *Charity to man*, yea, to all Christendom besides, yea, to all Mankind, that by the *Common Instinct of Nature*, did ever Honour and Reverence, and Priviledge their *Priests*: By the same Argument we shall forfeit our *Creed*, nay, our whole *Religion*:

Religion: Nay, by the ſame Argument, the Oppoſers muſt forfeit the *Law* too, which to ſome men in our Generation is of more value than the *Goſpel*, than either *Creed* or *Religion*; I mean, ſo much of their temporal *Priviledges* and *Liberties*, as was viſibly extorted by meer force in times of *Licentiouſneſs* and *Rebellion*, the far greater *Popery* of the two: (yet they can take advantage of ſuch times, as bad as they may be, they never examine nor diſpute the times, in ſuch a caſe.)

6. It may be it was in imitation of that your ancient *Charter*, that juſt ſo many *honeſt* (q) *Parliaments* ſince (as it were, for an *Omen* of good ſpeed in the reſt of their proceedings towards the preſervation of their own temporal Liberties) uſually begin them ſtill with the Confirmation of the Rights and Liberties of the Church firſt of all.

7. This tender Reſpect of the People towards the Clergy, was not confined within this Iſland, or Chriſtendom either, but was (as it were by the Law of Nations) obſerved all the World over, even amongſt the worſt men, Heathen men, (a *Turk* even at this day ſhews reſpect to a *Chriſtian* * *Prieſt:*) even in the

(q) As the Parliament held 3. of *H.* 5. *c.* 1.

* I know this by Experience, having lived three years of my voluntary Baniſhment amongſt them: as at *Aleppo* in *Syria*, and in *Meſopotamia*, and at *Conſtantinople*, &c. And (that I may not ſeem to arrogate this thing to my ſelf) This *Reſpect of the Turks* towards me, was *not perſonal, but general to any Chriſtian Prieſt*; for when in the year 1652. I was at *Jeruſalem*, and (without Superſtition) had an honeſt deſire to enter into *the Temple of Chriſt's Sepulchre*; whereas the *Turks* (who receive the Tribute for that liberty) take *from every Lay-man* 24 *Dollers*, or *Pieces of Eight*, (about ſix pounds Engliſh) They did demand *from me but* 12 *Dollers*, (t'one half onely) *becauſe* they underſtood that I was *a Chriſtian Prieſt*: neither did *the Pope's Vicar* there (to whom I had ingenuouſly declared *my Communion with the Church of England*) oppoſe that Priviledge, or interpoſe himſelf to hinder it.

worſt times of *Famine* and *War*, very *Ægyptians* in time of *Famine*, did exempt their *(r) Prieſts Lands* from Sale, or ſo much as a *Morgage*, when they would not ſpare their own Lands: and very *(s) Philiſtines* in time of War, even where they kept an hoſtile Garriſon, would allow the Enemie's Prophets free paſs and repaſs, without moleſtation: of which their Civility therefore the *Holy Ghoſt* is pleaſed to take expreſs notice upon Record, and I wiſh our *uncivil Generation* may do ſo too, leſt *civil Paynims* riſe up in judgment againſt *barbarous Chriſtians*, and condemn them for their miſuſage of their own Clergy, though the Party, of all the *three Eſtates*, ſo ſtrongly fenced about by the double Hedge of the Law of God and Man: of the Law of Nature, of Nations, of the old Laws, *(t) Roman*, *Saxon*, *Engliſh*, *Gallican*, all joyntly ſupporting the Clergy with all mannnr of favourable Exemptions, honourable Priviledges, ample Poſſeſſions of all kinds, predial as well as perſonal; far beyond the neceſſity of a *Modern Penſion*, (the gallant Plot, in the end, of our *new Founders*) for they had Eſtates even *ad Pompam Miniſterii*, as the ancient Title of the old Church bears it; even to an honourable Magnificency, or as *(u) Philo* tearms it expreſly, even to a *Royal Exchequer*.

(r) Gen. 47. 22. 26.

(s) 1 Sam. 10. 5. 16. *Cretenſes*, narrat. Plutarchus quæſt. gr. *cum bellis inteſtinis colliderentur, omnem noxam abſtinuiſſe à Sacerdotibus.* Grot. de Jure belli.

(t) If any man ſhall offer any injury to a Prieſt, let all take it as an injury done unto all, and help him to redreſs, *&c. Canone* 5°. *Sub Edgaro Rege in* Ἀρχαιονομιᾳ, *&c. v. Capitulare Caroli Magni lib. 6 cap.* 285.

(u) *De honoribus Sacerdotii, circà fin.*

were the People do in their Petition to the Prince for the Clergy, expreſs a moſt tender affection towards their Prieſts in times of War, or publick dangers, *&c.*

8. This

8. This *truth of Fact* is ſo clear in the Primitive Volumes of Church and State, the old Councels and Records, that it ſeems as it were (to Phraſe it with *Lactantius*) *written with Sun beams upon a Wall of Criſtal.* So that it were needleſs to prove it, but for the groſs Ignorance, or wilful Impudence of ſome, who to make way for their Sacriledge; do wreſt, and urge the Examples of the *(x) Apoſtolical, Temporary, Occaſional,* and ſometimes *Arbitrary Poverty*, to inforce a beggarly, or at the moſt a ſtipendiary Miniſtery, againſt all ſenſe, or reaſon, as well as Religion, and point-blank to the Context: *(y)* would theſe Apoſtolical men be content to *ſell* their *Lands*, and freely to lay down the prices of them at the *Apoſtle's Feet?* (for that ſtory concerns the *Laity* to follow, more than the *Clergy:*) If they ſay the Church was then unſetled, and *Ambulatory*, and ſo could not, during Perſecution, carry their Lands up and down with them, but now in a ſetled Church and State the caſe is altered: In ſo ſaying they plead for us, and anſwer themſelves.

(x) Acts 10. 34. 1 Cor. 4. 11.

(y) Acts 4. 22.

9. For indeed this is an univerſal truth beyond all contradiction; That ſince the beginning of the World, God never had a ſettled Church upon Earth, but therein more or leſs, proportionably to the Opulency of the Temporal State thereof, he would always have his Service and Servants honourably maintained.

10. Let no prejudicate perſon therefore

think the *Analogy* of the *Levitical Prieſthood* utterly Impertinent to the Evangelical Miniſtery; for *Scripture*, *the holy Fathers*, *Natural Equity* it ſelf would prove the contrary. Since *Ubi par Ratio*, *par Lex*, and we may not imagine our good God worſe, or more niggardly to his Servants now under the *Goſpel*, than under the *Law*, or more bountiful to the *Miniſtery of the Letter* (in compariſon) than to the *Miniſtery of the Spirit*.

11 Cor. 3. 6.

11. One plain Text for all, (z) may ſerve to convince any Impartial Spirit, *Do ye not know* (ſaith St. *Paul*) *that they which Miniſter about holy things*, *Live of the things of the Temple? And they which wait at the Altar*, *are partakers with the Altar.* EVEN SO hath *the Lord ordained*, *that they which Preach the Goſpel ſhould live of the Goſpel.* *EVEN SO*, infers more than a bare compariſon, Even a good conſequence of *the Equity*, (ſaith *Calvin* on the place) and that *à majori* ſaith *Bucer* on *another place. Now the nature of Equity requires, *ut aqualia aqualibus*, *Inæqualia inæqualibus reddantur:* To give leſs to thoſe that deſerve more, were far from *Equity*, but that the *Miniſtery under the Goſpel*, in ſundry reſpects, is both far *more painful*, and alſo far *more excellent* than the *Levitical Prieſthood*, is cleat from (a) *Scripture*, *Reaſon*, and *Experience*; and therefore muſt needs deſerve a Maintenance every way as ample, and as honourable at leaſt, as the *Legal Prieſthood*, which yet as may appear by *God's* own *Book of Rates*, was exceeding

(z) 1 Cor. 9. 13, 14.

* *Bucer*, on Gal. 6. 6. *In veteri Teſtamento alebantur Miniſtri verbi ex Decimis & ſacrificiis, & ſic ex optimis bonis*, QUANTO MAGIS *Miniſtri Evangelii ex optimis alendi ſunt?*

(a) 2 Tim. 4. 2. 2 Cor. 3. 6. to 12.

exceeding Opulent, yea, *Magnificent* both *for* the *Maintenance* and the *Conveyance* of it.

12. As for the *Maintenance*, beſides *the Natural ſtanding Portion of Tythes* of all, with how large an Addition doth God inrich the Prieſthood? Indowing it with all the firſt-born of all *Cattle*, the firſt-born of *Men*, after the Rate of *five Sheckles* (that is *five Half-Crowns*) a piece which may amount to much in that numerous Nation; That could *at one Muſter*, reckon up *thirteen hundred thouſand Men at Arms*. 3. The Firſt-fruits of all. 4. Add to all this, their ſhare in the *Meat-Offerings*, *Sin-Offerings*, *Wave-Offerings*, *Thank-Offerings*, beſides their *Vowes* or *Free-will Offerings*. 5. Their *Shew-bread*. 6. Their *three terms of ſolemn Appearance*, for all the *Males*, with a ſtrict charge that none do appear *Empty-handed*. 7. They had, over and above all this, a large *Glebe*, conſiſting of *Eight and forty whole Cities*, with large Suburbs of *two thouſand Cubits in meaſure every way round about*, (and each *Cubit* was a full Yard) a great proportion of Land, for little *Jury* to afford unto one ſingle Tribe, eſpecially if we conſider, (for this alſo is very obſervable) that the *Tribe of Levi*, though the *thirteenth Tribe*, yet was, for number of perſons, in God's own *Muſter-Roll* far from being the *(b) thirteenth part*, (as ſome

11 Sam. 24. 9.

(b) Num. 1. 46. All the Males of the twelve Tribes were ſix hundred thouſand, three thouſand five hundred and fifty: All the Males of the Tribe of *Levi*, were but two and twenty thouſand, *Num.* 3. 39. Yet in the numbring of the twelve Tribes, the little Ones are not reckoned, but only the Males from twenty years old and upward: whereas in the Muſter of *Levi*, the little Ones are reckoned from a Moneth old and upward, which makes the odds ſtill greater and greater.

Ignorant that we say not, Impudent, *Arithmeticians*, do grosly mistake it) *scarce the sixtieth part.*

13. And if survey were taken of the *Clergy* in the *Church* of *England*, and of their *Families*, I suppose, it would not come much short of that proportion of Persons, albeit much shorter in the proportion of *Revenues*, and yet the *Levitical Priesthood* was *hereditary* also, not so the *Evangelical*, which must still increase the odds very much: our Children and Widows find it so, too too oft, by sad experience.

(c) Joshuah 16, & 17. 21. *Judah* was seventy six thousand and five hundred in number, thrice as many as *Levi*; except this Tribe, for

14. Now it is plain, by *Joshuah's* (c) *Terrier*, that all the several Tribes, but *Judah*, the Royal Tribe, were in proportion of Lands far inferiour to the Tribe of *Levi*: Thus in the *Jewish Church*, by God's own appointment the *Priests Portion*, was in respect of the *Quantity*, very liberal.

any thing we read, *Levi* had half in half more than any Tribe else, and four times as much as some Tribes, and that by God's own wise appointment: [and surely the Sages of our Generation (that not only think, but cry out still, the *Clergy* hath too much) dare not presume themselves wiser than God himself.] As for example, *Num.* 1. 31. *Zebulun* was seven and fifty thousand and four hundred (almost thrice as many in number as *Levi*) and yet had but twelve Cities, when *Levi* had eight and forty, four times as much, and, for ought we know, as good as theirs.

15. And in this, as in all other good Evidences of true Devotion, the *Christian Church* was nothing behind the *Jewish Synagogue*. The *Apostolical Charter*, for the maintenance of the *Evangelical Ministery*, is very large,

(d) Gal. 6. 6. (d) *Let him that is taught in the word communicate*

municate unto him that teacheth in all good things: This is a very general tearm, it may include *Unmoveables*, as well as *Moveables*, *above*, or *under* ground, *Mines* as well as *Mannors:* It may extend to *Houſes*, *Lands*, any good thing; for I hope, thoſe that are ſo greedy of the *Church-Lands*, will not exclude them from the *Number of good things:* and here is as good as a Command about it, in the *Miniſters* behalf.

16. In this ſenſe the *Primitive Church* took it, as ſoon as it was ſettled; witneſs, all Chriſtendom over, the multiplied *Canons* and *Laws*, for the early and ample *Dotations of Churches* at their very firſt *Dedication*, honoured by *Conſtantine*, and his fellow Emperors, with large Bounties; that I ſay nothing of thoſe ſo many *Magnificent Monuments* of that old (but now *ſuperannated*) *Chriſtian Devotion*, allowing their *Biſhops* thoſe Rich Cathedratica, *Cathedraticum eſt Tributum, quod Epiſcopus per Diœceſim ambulans, in honorem Eccleſiæ ſuæ, ab eccleſiis colligebat. Concilio autem*, Bracarenſi 2. *circiter Annum Dom.* 672. (*vel ut alii perhibent* 610.) *Ca.* 2. *&* *Concil.* Toletano 7. *Ca.* 4. *circà An.* 684. *Statutum eſt ut* 2. *Solid. non excederet.* (A conſiderable Revenue in thoſe old days.) *Hiſpanis hodie* EL Cathedratico *nuncupatur.* H. Spelm. gloſſar.

This *Cathedraticum* was paid to the Biſhop by the Inferiour Clergy, *in argumentum ſubjectionis & ob honorem Cathedræ: Hoſtiens. in Sum. de Cenſibus, Sect. ex quibus, ver. Cathedraticum autem. Item* Duaren. *de Sacris*

cris Ecclesiæ Ministeriis, & Beneficiis l.7.c.5.

See much more of this *Cathedraticum* in a learned Treatise, Intituled, *An Historical Discourse of Procurations, &c.* by *J.S. An.* 1661. (*P.*78. *& seq.*) These *Cathedratica* so oft mentioned in the old *Councels* were to support the *Episcopal State*; some of their more eminent *Sees*, as that of *Toledo* in *Spain*, *Aldenburgh* in *Sclavonia*, (*e*) without reproach or envy, surpassing in *Sacred Revennes* the *Exchequer* of some *Kingdoms*. The old *Christians*, by these *Donations*, testifying to all the World, the high esteem they had of their God, and of his Service, and of his Servants, and of their own Souls, all which are involved in the contempt of the *Priest*.

(*e*) *Hemoldus Chronic. Sclavor.*

17. By this discourse 'tis plain enough that the *Priests Portion* was for the *Matter* very abundant. As for the *Manner of conveyance* it was *Noble*, not at all *Stipendiary*, *temporary*, or *dependent*: (we all know by too sad experience, what some of that *New kind of Clergy*, as King *James* hath Sirnamed them, (*f*) that *New Body* severed from the *Ancient Clergy of England*, as being neither *Parson*, *Vicar*, *nor Curate*, hath through *popular* sup-*parasitation* occasioned in this *Church* and *State*:) But the old way of *Church-Maintenance* was never so, but every way *Honorary*, as for *Magnificence*, so for continuance too: It was for *Perpetuity*, with *Independency* from the People, issuing into the *Priest's* hands immediately from Gods hands to whom, as *Philo* excellently well observe

(*f*) King *James's* Instruct. to Preachers.

it, The People directly brought all their *Dues*, (the *Priest* needed not interrupt his *sacred Office*, to seek, or fetch them, much less to *sue* for them:) They were to his hand *solemnly* brought to the *Temple*, as being God's own first, and from thence did the *Priest* as *solemnly* receive them (such *Ceremonies* sometimes become *Substances*;) as it were from the *Invisible hands of God himself* immediately: from whom they hold, in chief, as their *Ministers*, so their *Maintenance*.

18. The excellent reason of this *Honourable Ceremony*, *Philo* renders to be this, (g) *That none of the people might have the least pretence to upbraid the Priest, as if he were any way beholding unto the People for his subsistence*, *Ex Charitate*, no, *sed ex Justitia* (as the School speaks) nay, *ex Religione*, not out of *Courtesie*, but *Conscience*, towards God: which makes the *Alienation*, or but *Detention* of those *Sacred Tributes*, to reach at God himself *terminativè*, because (and that is a singular truth worth the proving, and the marking too, in the defence of this Cause) *The Clergy*, to speak properly, is indeed but the *Usufructuary* of all it injoyes, God, and none but God, is really *the Proprietary*, which is now our second Consideration that mainly aggravates the sin of *Sacriledge*, *The Offence is immediately against God himself*, * as will plainly appear, first, by the *Light of Nature*: secondly, by the *Light of Scripture*; these two ways of *Revelation* being sufficient *Mediums* to assure us both of God's

(g) ὑπὲρ τοῦ μηδένα τῶν διδόντων ὀνειδίζειν τοῖς λαμβάνουσι, κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζεσθαι πρότερον, εἶτ' ἐνδένδε τοὺς ἱερεῖς λαμβάνειν, ἥρμοττε γὰρ θεῷ &c.

* *Sacrilegium est quod propriè in Deum committitur.* Hieron. in Text. *Rom.* 2. 22.

Acceptance

Acceptance for our encouragement in the Case of *Vowes*, and of God's *Vengeance* too, for our warning, in case of *Violations*.

CHAP. V.

That the Sin of Sacriledge *is an Offence against God himself, who is the Great* Proprietary *of the* Revenues *of the* Clergy.

Sect. 1. TO begin with the first, *the Light of Nature*: those *Jura nata*, as the Heathen (g) tearm them, those *Natural Rights*, or κοιναὶ ἔννοιαι, inbred Principles: *The Natural Dictates of right Reason* suggest unto all Mankind; 1. *That there is a God.* 2. *That to this God is due all Soveraigne honour and service, in thought, word, and deed.* 3. *That therefore he cannot but be well pleased with our purpose and real intention thus to honour him, much more with our serious promise, or vow so to do, most of all with our faithful and effectual performance in so doing*: All this is not *Scripta*, but *nata Lex*; The summe whereof is, *That God must be served in chief*: For which Maxime of Nature, there is all the Reason in the World, for God is *the Soveraigne Being in himself*, and the *Fountain of all Being to others*.

(g) *Jura negans sibi nata*, Horat.

2. Now this *Service* must be both *personal*, with the Powers and Faculties of our Souls, and the Members of our Bodies; and *real*

too,

too, with our Goods, or *Subſtance*: * *Religion* to be compleat, requires the Contribution of all theſe. As for the latter of theſe eſpecially, though we might in reaſon, take that for granted, which the *Practice* of the Church of God in all Ages, yea, the general *Conſent of all Mankind* from the beginning of the World, beareth witneſs unto, to wit, that God Almighty ever hath had ſuch a *ſpecial Homage*, and ſuch proper *Sacred Tributes* duely paid him, and that * *Ubique*, and that *ſemper*, and that *ab omnibus*; (The genuine *Marks* of what is truly *Catholick*) yet ſince 'tis our hard hap to live in an Age that puts us to the Neceſſity of *proving Principles*: we will be at the coſt to prove all, God willing.

* Honour the Lord with thy ſubſtance, *Prov.* 3. 9.

* *Lirin.*

1. That to our Subſtance, God himſelf is Intituled two manner of ways, not onely by his General *Title of Creation*, as he is *Lord Paramount of the whole World*, but by a more *peculiar Title*, and proper Right to ſome Parcels of the whole, and for the whole.

3. Theſe *two Titles*, as they are diſtinct, (for the firſt univerſal Right is in and from God himſelf. The ſecond particular Right is our own Act of *Donation*, in acknowledgment of God's univerſal Right:) So may theſe two Titles very well ſtand together, ſo far are they, as ſome cavil about it, from being incompatible, or excluding one the other, that the one is naturally founded upon the other, to wit, *the ſpecial Title upon the univerſal*; for, becauſe, *Jure Creationis*, God is Lord of all, therefore very fit it is. (ſince that Title is perpetual under the *Goſpel*, as well

well as before, and under the Law) that, *Jure Religionis* too, we and all Mankind, ſhould ſtill acknowledge him to be ſuch, and teſtifie this our acknowledgment, by a thankful Return of ſome part for the whole, as it were our *Pepper-corn-Rent*, *In ſignum univerſalis Dominii* (as the Schools phraſe it) in token of our Homage to the great Land-Lord of Heaven and Earth, and for the ſupport, *with Honour and Credit*, of his own publick *Service*.

4. And that *Retribution* God expects at our hands ſtill *proportionable* to his bounty, and our ability; be it more, be it leſs, in *Moveables* or *Unmoveables*, *in Rents or* * *in Lands:* For inſtance, when God allowed his People but *Tents* for themſelves, himſelf alſo was content to dwell in a Tent or a Tabernacle, but when he was pleaſed to allow them *Houſes of Cedars*, then common ſenſe made up the Argument (*h*) in *David's* Heart, and Mouth, and Hand, and all: It was no longer fit *the Ark* of the Lord *ſhould remain under Curtains:* and thereupon (unbidden) devout *David* (*i*) expreſly upon

* In ſome parts of *Europe* the Prieſt's Maintenance lieth wholly in Lands. *Selden.*

(*h*) 1 Chron. 17. 1.

(*i*) 1 Chron. 29. 11. O Lord, all that is in the Heaven and in the Earth is thine. (14.) All things come of thee, and of thine own have we given thee: (16.) O Lord our God, all this ſtore that we have prepared to build thee an Houſe for thy holy Name, cometh of thine hands, and is all thine own: (17.) I know alſo my God, that thou trieſt the Heart, and haſt pleaſure in uprightneſs (*Uprightneſs is aſſurance enough of God's Acceptance:*) In the Uprightneſs of my Heart, I have willingly offered all theſe things, and now have I ſeen with Joy, thy People which are preſent here, to offer willingly unto thee.

the

the premiſed grounds of, 1. *Homage.* 2. *In thankfulneſs.* 3. *For the ſervice of his Maker*, prepares that ſolemn *Royal-Offering* recorded in the *Chronicles* for our Imitation; (for *David's* fact in this particular, was no part of the *Levitical Service:*) And ſo far was God from rejecting *David's* Offering, as a piece of *Will-worſhip*, becauſe not expreſly commanded, that contrarywiſe (for our encouragement) God directly commends (k) *David's* devout purpoſe, even then, when, for ſome perſonal cauſes, he forbids the performance.

(k) Go and tell *David* my ſervant, thus ſaith the Lord, Thou ſhalt not build me an houſe, 1 *Chron.* 17. 4. *Nevertheleſs* whereas *it* was in thine heart, to build an houſe unto my Name, THOU DIDDEST WELL THAT IT WAS IN THINE HEART: 1 *Kings* 8. 18. And therefore I will build thee an houſe, 1 *Chron.* 17. 10. *The purpoſe could not be unlawful ſo long as it was not expreſly forbidden*, for where no Law is there is no Tranſgreſſion, *Rom.* 4. 15. *As there was no command for it, ſo there was no command againſt it, and that is enough to clear the Offerer from Will-worſhip.*

5. And except they will ſay, that we *under the Goſpel* are leſs obliged to God than they were *under the Law*, then ſure this example, as far as it is *Moral, and not Typical*, concerns us as much, nay more than it did them, or any, the Priviledges of our Chriſtendom, as far ſurpaſſing the bare natural, or legal Advantages, as our Redemption excels our Creation.

6. Behold in *the Root* of this diſcourſe, the very firſt *Original of Tythes and Offerings*, the two main branches to which the whole

Portion

Portion of Religion, God's ſpecial Demeſnes, and *mans Devotions* in this kind are reducible.

7. By the firſt of theſe, *Tythes*, God Almighty himſelf ſeems to have pointed out unto us, and to all Mankind, that for the *general*, he well approves of, and accepts too this very way of divine Homage, or Appropriation: witneſs, 1. His own *Original Reſervation* of a Part, and for the *Quota* it ſelf, of a tenth part, accordingly paid unto God in his Prieſt *Melchizedech* under the Law of *Nature*, (an example if Typical, yet all over full of reference to the State under the *Goſpel*, as ſome *(l)* have at large made it good:) for this was long before the Levitical Law, by above *(m)* 400 years: and about 150 years after *Jacob*, *(n)* in his Vow pitcheth again upon the very ſame *Quota*, no doubt induced by the ſame Precedent, and upon the ſame grounds: which (and 'tis very ſtrange, unleſs it were founded upon ſomething more univerſal, yea, and perpetual too than the Jew's Ceremonial Law) was the Practice not onely then of an *Abraham*, or a *Jacob*, men within the Pale of the Church, but long after this above 1300 years after, of a Roman *(o) Camillus*, *&c.* meer Heathen themſelves happen upon the ſelf ſame *Quota*, witneſs thoſe old Inſcriptions

(l) *Heb.* 7. See Sacriledge ſacredly handled by Sir *James Sempill.*

(m) *Gen.* 14. *Abraham* paid Tythes to *Melchizedech*, *An. M.* 2030. and the Law poſitive about Tythes and Offerings, (*Num.* 18.) was not enacted till the year 2454.

(n) Gen. 28. 22.

(o) Plutarchus in Camillo: *Tuo ductu*, Pythice Apollo, *pergo ad delendam Urbem* Veios *tibique hinc* Decimam *partem prædæ voveo*: B. Briſſonius, de formulis l. 1. p. 95. 96.

in

in *Briſſonius*, where juſt as *Abraham to Melchizedeck*, ſo the *Pagan* Votary devotes the Tenth of his ſpoyls of the *Hetrurian City*, unto his *Apollo*: juſt as the *Iſraelite*, ſo the *Heathen* agrees upon *the matter* of the Vow; as well as upon *the form* to do it thus voluntarily, by way of *Vow*: which ſupervenient Tye, is ſo far from being ſuperfluous, that it rather adds very much to our natural obligation, we being naturally ſo dull and backward to perform what the Law requires, and ſo fickle too, and frail to perſevere in our duty: we had need of all theſe *Moral bonds*, to dererre us from the violation, and to **ſtrengthen*, and to ſtir us up unto Devotion.

* *Duplex vinculum fortiùs ligat.*

8. Such holy *Vows*, *Promiſes*, or *Pacts*, are as the addition of a *Seal to the hand in a Bond*, and in practice uſual with the Saints, who, (to ſay nothing of the *Chriſtian's Vow in Baptiſm*) are therefore, for our example, recorded to have, *ex abundanti*, bound themſelves with Vows and Oaths * to the obſervance of that which otherwiſe they were morally obliged unto before their Vow by the Law of Nature, and by the expreſs Law of God: Beſides by the Law of Nature we are bound only to maintain God's ſervice *in genere*, but by Vow we may bind our ſelves to it *in ſpecie*, namely to maintain it in this, or that particular way.

* Gen. 28. 20. Job 31. 1. Pſal. 119. 106.

Thus (*for the general part of it*) you ſee how God himſelf is intitled to our ſubſtance *by the light of Nature*, which

of

of it self is *(p)* enough without any further Revelation, to discover many things, and this truth amongst the rest.

(p) Rom. 1. 19, 20, 21. 28.

9. As for the *Divine light*, the *light of Revelation*, the *light of Scripture*. No sooner do you read of a *positive* Law of God, but behold God's express *Resumption* of his own Right, both for the *(q) Quota* of Tythes, as also for those ample additions of Offerings Inventaried *(r)* above, calling them all expresly *(s) the Lord's Inheritance*, and himself the Proprietary, yet sure God Almighty was *then* as much Lord of the whole World, as *now*, and no less *now*, then he was *then*.

(q) Num. 18. 21.

(r) See above *pag.* 29.

(s) Deut. 18. 1. *Dei possessio*, Selden ad Eadmer. *p.* 155.

How far in point of *Analogy*, and natural *Equity* this Title doth concern the *Ministers under the Gospel*, you have heard before, *(t)* out of St. *Paul*'s own mouth.

(t) See above *p.* 28. 29.

10. This second sort of Devotions, *Offerings*, I mean, become *God's due* (under the Gospel, as well as under the Law, by a *twofold Act*: 1. By a voluntary *Dedication* on the *Offerers* part, by whom as they are separated from all prophane and common use, so are they appropriated to a Divine and Sacred use, which act, *ipso facto*, alters the Property, and actually transfers the full Right from the Owner, *the Donor*, unto God the Creatour, that daigns to become the *Donee*, or Receiver from his Creature, and this *Divine Condescension* * *holy men*, yea, very Heathen have

* Θεᾶ διδοῦσθαι λαβεῖν ἐστί. *Nazian.* τιμὴν ποιεῖται τῶν ἀνενδεοῦς τῶν τῶν ὑπ' ἐκείνου προτεινομένων ἀγαθῶν ὑποδοχὴν· οὐ γὰρ τιμήσεις τὸν Θεὸν διδούς τι αὐτῷ, ἀλλ' ἄξιος τῶν λαβεῖν τὰ παρ' ἐκείνου γένομενος. *Hierocl. in carm. Pythag.*

accounted

accounted no ſmall favour, in that it renders us, in a manner, *worthy to receive from him again*. As for the *acceptance* of all this, (of which more hereafter) 'tis teſtified by a ſecond Act on the *Officer's part*, the *Prieſt*, I mean, who by an *Invocative ſanctification* or *Benediction*, uſually called *Conſecration*, as *God's Vicegerent*, allows of the *Oblations*, and receives them in *God's Name* and ſtead, for *God's uſe and ſervice*.

This latter Act of *Conſecration*, though it may ſeem but an *Eccleſiaſtical Ceremony*, yet is it as the publick Solemnity of *Marriage*, *de benè eſſe*, to legitimate the ſubſtance.

11. And thus, *Times*, *Places*, *Perſons*, and *Things* of common become *holy*, *relatively*; and ſo proper unto *God* that ever after *God* expreſly calls all ſuch *holy things his*, and *by his Name*, in the perpetual language of the (*u*) *Scripture*, to intimate that he claims as full, and as real a Propriety in thoſe things, as he doth in *Die Dominicâ*, *the* (*x*) *Lord's Day*, or in *Domo Dominicâ*, *the Lord's Houſe*: for ſo of old in the Primitive Records of Chriſtian Councils, were all *ſacred things* termed τὰ Κυριακὰ, no leſs, *the Lord's things*: Nay, ſo your *own Law*, *and* (*y*) *Lawyers too*, call them, *Divinum Tenementum*, *God's own Tenure*, (and they ſay, your Law keeps as preciſely cloſe to the Letter as any.) Till therefore it be proved either that they were things ſo *relinquiſhed*, as none owned them before, or had never been in any one's *rightful* poſſeſſion,

(*u*) Exod. 13. 1 King. 8. 43. Jerem. 7. 10. Matth. 21. 13.

(*x*) Rev. 1. 10. On which day therefore *Theodoric* in his Edict make it Sacriledge to ſue or convent a man before a Judge.

(*y*) *H. de Bract. de legibus & conſuetudin. Angliæ.* Sir *Edw. Coke* above *p.* 46.

and ſo fell to thoſe who firſt could ſeize on them, by the Rule, *Quæ nullius ſunt, fiunt occupantis:* or that *God* himſelf, the *Proprietary*, hath derelinquiſh'd his own Right, or demiſed it to another, it can neither *revert* to the *Donor*, nor be *converted* to any other prophane or common uſe, without high *Sacriledge*. Excellently well to our purpoſe doth * Dr. *Gauden*, late *Lord Biſhop of Worceſter*, Reaſon this Caſe thus; "*God's mind muſt be* "*known*, that he is willing to be deprived "either of that Service and Honour, he and "his Son Jeſus Chriſt had, or of thoſe means "for the Maintenance of it, which were "Devoted to him: Nor can any Power "(that I know) but onely God's *Omnipo-* "*tence*, abſolve the *living*, and *Survivors* "from that Right which the *Donors* had, "when yet *living*, and that *Bond* which from "them, though *dead*, yet ſtill lies on the "Conſciences of thoſe *Survivors*, who for "ever ſtand bound to diſcharge their truſt, "by obſerving, as ſacred, the *Will of the* "*Dead*, which, if once lawful, is not to be "made void wilfully and preſumptuouſly. "If at any time, publick *Neceſſities* do "drive men to ſome temporary *diſpenſations* "and *ſeiſures*, yet theſe muſt be ſo *recom-* "*penſed* afterward in quiet times, as may "keep them from being made, beyond in- "conveniences, intentional and eternal In- "juries to God, and his Church, that it may "be but a *Borrowing*, and not a *Robbing* of "God and his Church, but muſt remain for ever

* *Eccleſiæ Anglicanæ Suſpiria*, B. 4. ch. 26.

ever *the Lord's proper Demeſne*, and as I may ſay, his Sacred *Incloſure*, fenced about therefore with the *double Hedge* of a ſolemn *Conſecration*, and of a ſevere *Commination* too.

12. Both which are the Off-ſprings of one and the ſame *original* (z) *Root*, to wit, INCOMMUNICABLENESS, which derives a Shadow and Reſemblance upon all thoſe *Things*, *Places*, *Times Perſons*, or *Actions*, which have *God's Name* ſtamped upon them, and renders them *Incommunicable*, exalting them into a *State of Appropriateneſs and ſingularity*, becauſe Divine: ſo that ſtill all this Reſpect and Reverence exhibited to all *ſacred things*, terminates finally in *God himſelf*; ſo far is *outward Devotion* (if rightly pitched for the Object) from becoming a *Bridge* unto *Idolatry* or *Superſtition*, that to a *Conſiderative Soul*, it rather prompts the clean contrary, if we would but take the pains to underſtand, or to heed the right *Reaſon* of our *Reverence* towards *ſacred things*, namely, their *Relation unto God*, which Derives unto all ſuch, whether *perſons* or *things*, though not an *inherent*, yet a *relative* Holineſs.

(z) Mr. *Mede's Diatrib.* on Matth. 6. 9.

CHAP. VI.

Of God's Heavy Curſes *againſt* Sacrilegious, *both* Perſons, *and* Nations.

Sect. 1. THis *Divine reſpect* is the more obſervable, becauſe it is the *fundamental ground* of all thoſe heavy *Curſes temporal* and *Eternal*, (without *Repentance*, unavoidable) uſually annexed, all the Chriſtian World over, as a *deadly Seal* unto all *Religious Donations*: The *black forms* whereof you have yet extant in your own (*a*) *Saxon Records*, of your old Kings, *Ina*, and *Edgar*, *&c.*

(*a*) See above, pag. 23.

See the form of thoſe Imprecations ſet down in a Manuſcript, compiled by the command of the great King *Edgar*, *apud Joh. Selden. in* Not. *ad Eadmerum*, *p.* 155, 156. Where they are doom'd to the ſame damned end with the lapſed Angels, or Devils, with *Cain*, with *Judas*, *&c.* I once ſaw in the hands of a moſt Reverend Prelate, an old Manuſcript of *Alcuinus* (Tutor to *Charles* the Great) containing an Extract of all the moſt rigorous Curſes ſcattered all over the *Imprecatory Pſalms*, (ſuch as the 69. 83. 139. *&c.*) and other direful Paſſages in holy Scripture, (as *Levit.* 26. *Deuteron.* 28 *&c.*) and all, as I may ſay, compounded into one terrible Clap of Thunder, darted out againſt this very ſin of *Sacriledge*, the Report whereof would make the hardeſt Ear to Tingle, (Read but ſeriouſly ſo much as we have quoted of it:) The Summe of them all was, *A ſad Denunciation of an Utter, Total, Final, Eternal Separation from God, and his Bleſſing, Body, Soul, and Eſtate, Poſterity and all.*

(*b*) See a learned Tract of this in *Ludovici Cappelli Spicilegio*, *Diatrib. de voto Jephtæ.*

2. Theſe *Curſes* though uttered by particular men, (who yet if Parents or Superiors have a power from, and under *God*, to (*b*) *Curſe* as well as to *Bleſs*) yet were they ratified by the whole Church, as well as by this

this whole Nation, and therefore every way lawful, as well as powerful.

3. For although it might be once in the power of the *King* and *Parliament*, or *Nation*, by the Law of the Land, to diſallow of thoſe *Curſes*, or of the *Donations* themſelves, before they were uttered and confirmed; as, *by the Law of God*, it was in *the power of the Superiour*, Father or Husband, *to diſallow the Vow* of the Daughter or Wife, *antecedenter*, before his Aſſent, yet, *conſequenter*, (as anon more at large, yet after they have once given way to them, or allowed of them, * then *de Jure*, and that by the expreſs Law of *God* too, as well as by their own Act, 'tis paſt their Power, or the Power of their *Succeſſors* after them, to reverſe or to repeal either the *Curſes*, or the *Donations*, becauſe *God* himſelf is then become a *Party* in the caſe, and his *holy Name ingaged* and *intereſſed* in both, which *Specialty* gives the *Clergie's ſpiritual Eſtates one ground of Priviledge in Law*, beyond and above all other *Lay-fees*, and affords the Reaſon why *Church-Lands* may not be equally *diſpoſeable*, or *alienable* as by the Law of the Land other *temporal Eſtates* may be.

Numb. 30.

* See in the Book of Statutes the Sentence of Curſe, *An.* 51. *Hen. tertii.*

4. This is a *Ruled Caſe* in *God's Court of Juſtice*: One memorable Inſtance for all you have Recorded in the Ninth Chapter of the Book of *Joſhuah*, and this it was, The * *Gibeonites* (a part of the *ſeven Devoted Pagan Nations*) by fraud obtain the *Priviledge of Exemption*, confirmed by a raſh *Oath of the*

* Deuter. 7. 1. Joſhua 9. 3.

Princes of the Congregation. About four hundred years after, King (*c*) *Saul*, in his zeal too, (saith the Text) to please the *humour of the People*, sought to slay the *Gibeonites*: Hereupon *God Almighty* sends *three whole years Famine*, and God expressly renders the cause to be a *breach of the Promise* made unto the *Gibeonites* so many years before, and no way of Expiation, but by *hanging up* unto the Lord in *Gibeah* of *Saul*, *seven of Saul's Sons*, to satisfie for their *Fathers violation.* In this History, besides the remarkable *Circumstances* of the Divine *Talio*, both in the *Place* and *Persons*, and the *hereditarinesse of the Curse*: 'Tis worth the observing, the several differences betwixt that Case and ours, as so many degrees of advantage in our behalf: As that, 1. Before the *Oath*, and but for the *Oath*, God's express (*d*) *Command* was to *destroy* these *Gibeonites*, as being within the compass of God's *Interdictum.* 2ly, The *Oath was rash*, for (*v.* 14.) *the Princes would not so much as stay to ask counsel of the Lord.* 3ly, It was *extorted by fraud*, and that *upon a false ground too*, that *they came from a very far Country*, whereas they dwelt hard by. 4ly, There seemed a kind of *publick necessity* to repeal such a rash *Oath*, for (*v.* 19.) because of it *all the Congregation murmured against the Princes*: yet for all that, the *Princes* dare not, to please, or appease the People, venture to displease *God*: But (*v.* 19.) *All the Princes said unto all the Congregation, we have sworn unto them by*

(*c*) 1 Sam. 21.

(*d*) Deut. 7. 1. 2. *Ob spreta septem Præcepta Noachi. Petr. Cunæus de Repub. Hebr. lib. 2. c. 19.*

by the Lord God of Israel, now therefore we may not touch them. Sure they will not say, that this example also is but *Levitical*, or Oaths but *Ceremonial*, (unless they will shake hands with the *Anabaptists*, and other *Fanaticks.*)

5. It needs no further Application, for if in the case of a *Promise* made to meer Heathen, to cursed Heathen, *God* was so strict a *Revenger of the Violation*, then *à majori*, betwixt Christian and Christian, yea, between God and Man, (venture who dare:) ἔχει, θεὸς ἔκδικον ὄμμα, though man cannot, God can, (e) *Command* as the *Blessing*, so the *Curse* to take effect: for it will appear soon or late that it was God's own *Curse*, and therefore impossible it should be either *causeless*, or *powerless*.

Eurip.

(e) Lev. 25. 21.

6. *Causeless* it is not, but most just in the Nature, in the Motives, in the end thereof.

First, in the *Nature* of it, for what can be more just, then to *separate* those Persons from *God*, (the nature of the *Curse*) who made no Conscience of separating those *holy things from God*, which belong unto *God* by the *Donor's godly will?*

Secondly, in the *Ends* and *Motives*, the Curses were just also, for why might not those *good men* have in them, an *Eye to the glory of* (f) *God*, (their *Protestations* are so, and Charity bids believe the best) and to the *good of his Church*, namely, that *God's Justice* might appear in the punishment of

(f) Sanctus, *i. e. honoratus sit Deus eo ipso, quod punit Sacrilegos, scilicet de divino honore tantúm sacrilegi detrahunt, ut necesse sit per eorum punitionem resarciri honorem pristinum.* Caiet. in Levit. 10. 3.

Sacrilegious Usurpers or *Violators*: and so the *Church* might be edified, and all men warned by their *Exemplary punishment*?

7. And as those Curses were not *causeless*, so neither were they *powerless*, how ever the Irreligious *Scoffers of these latter days* may blaspheme *God*, and slight them, and all God's ways of Justice, or Mercy either: Yet, by the general woful experience of so many *Men*, *Families*, yea *Nations*, as have ventured upon them, it will appear they were more than bare *Bug-bear-words*, even *Fatal Predictions* of God's real and visible Judgments, which without *Repentance* and *Restitution*, the Offenders could never claw off: for indeed *the more immediate the offence is against God himself*, the sorer and the closer the *Curse* sticks to the Offender: (g) *if one man sin against another, the Judge shall judge him, but if a man sin against the Lord, who shall intreat for him?* for *finiti ad infinitum nulla proportio.*

(g) 1 Sam. 2. 25.

8. Enough to make it appear that the *Curse* rightly applied is more than a meer *humane Curse*, that it is, for *Authority*, *Divine*, and therefore indeed rather an Approbation, or *but applicative Declaration in particular*, of God's own Curse already denounced *in the general* against all sacrilegious Offenders, than a new *Curse* of their own, being *Copied*, as I may say, into their several Books of particular Donations out of *the Original* in *God's own Book*, wherein you may read those *Curses* written on both sides, I mean

mean in the *New*, as well as in the *Old Teſtament*.

9. Take one or two proofs of each: The firſt *Curſe* we read of in this kind, is as old as *Moſes*, (*h*) whom we may obſerve in the very Act of bleſſing the *Tribe of Levy*, ſuddenly to ſhift his foot from *Mount Gerizzim*, to *Mount Ebal*, where he fals a curſing all thoſe that ſhall attempt to hinder *Levi in his ſubſtance*; or to impeach him *in the Work of his hands*, ſaying, *Bleſs, O Lord, the Subſtance of Levi, and accept the Work of his hands; but ſmite through the LOYNES of them that riſe againſt Levi, and of them that hate him, that they riſe not again:* A full and fatal Curſe this, wherein you may clearly obſerve:

(*b*) Deut. 33. 11.

10. Firſt of all that in the *Enumeration* of all the other Tribes, there is no mention of *Enemies* to any but to theſe two, (*i*) *to the Royal Tribe of Judah, and to the ſacred Tribe of Levi:* It ſeems *Moſes* and *Aaron*, the *King* and the *Prieſt* muſt ſtill be (*k*) *Fellow Patients*, (pardon the word) for to God himſelf joyns them in the *Lamentation*, and ſo the Devil and his Agents too match them in the *Perſecution* alſo; It was againſt *Moſes* and againſt *Aaron*, that ſeditious * *Corah* and his Company gathered themſelves together, not againſt *Moſes* alone, nor againſt *Aaron* alone, but againſt both at once: He very well knew what belonged to his *King-craft*, that ſaid it, (*l*) *NO BISHOP, NO KING:* for the ſelf ſame in effect was the *Oracle* of another wiſe Emperour, above a thou-

(*i*) Verſe 7. Be thou an help to *Judah* from his Enemies.

(*k*) Lam. 3. 6.

* Num. 16. 3.

(*l*) King *James* in the Confer. at *H. C.*

a thousand years afore King *James* spake it, (m) *Justinian* I mean: These two the *King* and the *Priest*, as they were of old *Twins of Oyl*, as the *Rabbins* style them, so are they still *Twins of Destiny* too, they stand or fall together: Therefore, and it were but in *Policy*, in point of *Mutual Interest*, they had need support and assist each other against the common Enemy.

(m) *Maxima quidem in omnibus sunt Dona Dei superna collata Clementia*, SACERDOTIUM ET IMPERIUM, *& illud quidem Divinis Ministrans, hoc autem humanis præsidens. Inter hæc duo* Consonantia *omne quicquid est utile humano confert generi, &c.* Authent. Coll. 1. Tit. 6. Novel. 6. in præf. ad Epiphan. Archiep. & Patriarch. Constantinop. It seems those ancient Sages did conceive, That *the Influence of good Success upon a Nation, Prince, and People, mainly depends upon the good Correspondence and happy conjunction of all the Estates with the Priesthood:* A Maxime very memorable, as full of Policy as of Religion, and in experience, as full of Truth, as of both those: That Harmony being indeed the onely ordinary way to maintain Correspondence with God himself, namely, to correspond with *God's Priest*, because *God's* immediate Agent *in spiritualibus*, in all matters 'twixt God and man. Did this Nation ever thrive, since it began to *strive with the Priest?* Hosee iv. 4.

11. But although *Judah* and *Levi*, the *King* and the *Priest* have both their Enemies, yet doth not *Moses* curse the Enemies of *Judah*, neither so directly, nor so vehemently as he doth the Enemies of *Levi*, as if they were more, or more full of Animosity against the *Tribe of Levi*, than against any other Tribe whatsoever. That we may all *prepare*, my Brethren, for *Nil novum sub sole*, whether it be for *Aaron's Rod*, the *Priest's Power*, or for the *flourishing* of that *Rod*, the *Priest's Portion*, it seems 'tis an old *Grudge*, the *mad*

World

World hath ſtill to the *(n) Clergy*; 'Tis ſtrange, that of *(o) ten* ſeveral popular *Mutinies* in that ſtiff-necked *Jewiſh* Nation, (upon ſix ſeveral occaſions) of the *Perſecution*, the *Prieſt* had more than his ſhare *twice over*, far above his *Tenth* of that, to be ſure, that none will grudge him.

(n) *Laici ſemper ſunt Infeſti Clericis*, Covarruvias.

(o) 1. Thrice for water, *Exod.* 15. 24. and 17. 2. *Num.* 20. 2. 2. Twice for the way, *Num.* 11. 1. (*Sol Jarchi*:) and 21. 4. 3. Once for bread, *Exod.* 16. 2. 4. Once for fleſh, *Num.* 11. 4. 5. Once at the News, *Num.* 14. 2. 6. Twice at the Prieſt eſpecially, *Num.* 16. 11. 41.

12. Secondly, *Sacriledge* (whether *perſonal* or *real*, 'tis no matter, either way 'tis the ſin curſed here) muſt needs be an hainous Offence that moves *meek (p) Moſes*, that Mirrour of Lenity, upon God's own Record; 1. To fall a *Curſing*: 2ly, To extend his *Curſe* through the *very Loyns* of the Enemies of *Levi*, that is, as it were, to *Intail the Curſe upon their Poſterity*. 3ly, To aggravate this *Curſe* with the Doom of a *final Deſtruction*, praying unto God, that ſuch of all others may never *riſe again*.

(p) *Num.* 12. 3. The man *Moſes* was very meek, above all the men which were upon the face of the earth.

13. And, as if the *Curſe upon Sacriledge* were always ſo *fatal* and *final*, ſo runs King *Darius* his Curſe alſo annexed to his Charter of Donation to the Temple, *(q) The God that hath cauſed his Name to dwell there, deſtroy*, (utterly deſtroy) *all Kings and People that ſhall put to their hands to alter, and to deſtroy the houſe of God:* Here is utter deſtruction again, and that to כל מלך *To all Kings*, ſaith our Tranſlation, *To all Kingdoms*,

(q) Eſdr. 6. 12 & 1 Eſdr. 6. 33

doms, ſaith the Vulgar: *No reſpect of perſons*, for Magnitude, or Multitude, all is one with God: To whom in point of Revenge, Iſa. 40. 15. 17. *The Nations are but as a drop of a Bucket, and are counted as the ſmall duſt of the Ballance: behold, he taketh up the Iſles as a very little thing*, (Hear this Iſle of Great *Britain*) *All Nations before him are as nothing, and they are counted to him leſs than nothing, and vanity.*

14. Goe to *prophane World*, and *mock on*, think as ſlightly of the *Prieſt's Curſe* as you uſually do of his *Bleſſing*; (To which moſt prophanely the Vulgar uſe to turn their backs; though they ſhould know that *Judas* for departing before all was done, met the Devil at the Door, *John* 13. 27.) Yet know you muſt at laſt, that *God is not mocked:* Though the Prieſt over-awed by the general Vogue, ſhould not dare to complain againſt the Incroachments upon his Perſon, Office, Proviſion, or Priviledges, but is forced as the *Prudent man* (Amos v. 13.) *to keep ſilence in ſuch a time, becauſe it is an evil time:* Yet our *God ſhall come, and ſhall not keep ſilence*; And then *there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him*, (Pſalm 50. 3.) Will you hear *God* himſelf ſpeak this out unto you in *Thunder* and *Lightning*? Then behold in (r) Malachy iii. 7. *ad fin.* (r) *Malachy*, God himſelf draws up the full *Indictment*, and himſelf alſo pronounces the *heavy Sentence* upon it, againſt all ſacrilegious Pretenders, or Purchaſers.

1. He

1. *God* begins with an *Emphatical Interrogation, Will a man rob God?* (intimating the Unnaturalness of this sin:) *will a man*, any man, *Jew* or *Christian*, or *Heathen*: (were not this a *sin against the Law of Nature*, God would not have used such a *general term* as this, that includes all *Mankind*; for were this a sin onely against the Law *Levitical*, it would have concerned none but the *Jew*.)

2ly, *Will a man rob, or kick against his own God?* so the (s) *Septuagint* do render it, Will a man *Supplant*, or cast his *own God* under feet, as it were? To intimate what an *Oracle of your* (t) *Law*, sadly presageth, that *Sacriledge if not prevented or remedied, will be the downfal in the end of God's Church, and of God's whole Worship and Service: A Sacrilegious, or but slovenly Religion ends commonly so in down-right Atheisme.*

"† Consequently all the Parts of the "State it self Noble and Ignoble, will in the "end, be enfeebled, abased, and mortified,

(s) Ἐι πτερνιεῖ ἄνθρωπος Θεόν.

(t) LE DECAY DES REVENUES DE HOMES DE SAINT ESGLISE EN LE FINE SERRA SUBVERSION DEL SERVICE DE DIEU, ET DE SON RELIGION: Sir *Edw. Coke, L'evesque de Winchester*'s Case: where he gives an irrefragable Reason by way of instance, in the two most grievous Persecutions, the one under *Diocletian*, who yet did onely by his cruelty, *occidere Presbyteros*, so that notwithstanding Religion did flourish: The other under *Julian* the Apostate, who by his Sacriledge and subtilty did *Occidere Presbyterium*: and this was the far more grievous Persecution of the two, because in a little time, there did insue such neglect of God's Service, and such gross Ignorance of *God's true Religion*, as greatly decayed the Christian Profession. The Reason is plain, *For God cannot be served without Men, nor Men be maintained without Means.* † Dr. *Gauden* above.

"when

" when the *Miniſters of the Church of Chriſt* " are obſtructed, or exhauſted: They being " as the *Arteries* of the *Body Politick* in any " Nation, State, or Kingdom, which is Chri- " ſtian, as they who, *Ex officio*, are to derive " and carry from *the Head*, which is *Jeſus* " *Chriſt*, the *vital*, and beſt (that is the *Re-* " *ligious*) *Spirits* to all the Parts of the " Body.

3ly, Will a man rob God? *his own God?* this ſtill aggravates the Offence, and the imputation thereof appears ſo odious to the guilty *Jews*, that they ſtraight-ways ſeem to deny it, even then when God directly charges them with it, *yet ye have robbed me?* They would plead *not guilty*, ſaying, במה קבעוך *wherein have we robbed thee?*

4ly, All along you may pleaſe to apply all this, and to obſerve the *Impudeney of this ſin*, and how of all other ſins 'tis *hard to convince* of, much more to convert a *Church-Robber* from his Sacriledge, he is ſo intrenched in it, with ſo many *Shifts* and *Evaſions*, *Diſtinctions*, and *Extenuations*, *why*, and *wherein*, to out-face if poſſible, even the Charge of *God* himſelf: *Yes*, ſaith God, *ye have robbed me*, and if you will know wherein, *In Tythes and Offerings*: well, and fully the learned Italian * *Diodati* on this place, *Ye have robbed me, in Detaining thoſe my Rights, which ſhould ſupport my Service, and maintain my Servants:*

* Nelle Decime: *c. Ritenendo a voi quelle che è di queſti miei diritti, è del fornimento del mio ſervigio, è del ſoſtentamento dè mici Miniſtri, &c.*

In

In as much as you have done it to one of those that belongs to me, you have done it to me, (so Saint (u) *Hierom* on this very place, *alluding* to God's irrevocable Sentence at *Dooms-day:) This will be as true *in malam*, as *in bonam partem:* For even as God *interprets* our ordinary *Acts of Charity*, as done to himself, because done to his Servants at large: so on the contrary, and that *à majori* too, will God take those *Acts of Irreligious Injustice*, or *Sacriledge* against his *immediate Servants*, as committed against himself: whether he be *Jew* or *Christian* that commits it, whether the Fact be committed *under the Law*, or *under the Gospel*, the *Sentence* you see, is one and the same for both.

(u) *Si enim per alios visitatur in Carcere, & egrotus suscipitur, & esuriens sitiensque cibum accipit atque potatur, cur non in Ministris suis ipse Decimas accipiat, & si non dentur, parte suâ ipse privetur?* —— *Subtrahendo Decimas &*

Primitias non dico Sacerdotibus meis & Levitis, sed mihi —— *fraudastis me parte meâ, &c.* Hieron. in 3. Malach. * Mat. 25.

In which *Sentence* by the way, may be worth the observing the full value of the word GIVING, *I was an hungred, and you* GAVE *me Meat, I was thirsty, and you* GAVE *me Drink, &c.* where *giving* in its native sense and full signification, is a word of *Relation*, that naturally implieth *Receiving*, as its *Correlatum:* And this must needs exclude *Rejection*; so that here *Men's Devotion*, and *God's Acceptance* kiss each other. For else, unless God did accept those *Pious works*, he could not properly have said, you *gave me*, but you *offered me*, as in some other places wherein he rejects the Offering:

(x) Isa. 66. 3. *He that offereth an oblation, is as if he offered Swins blood.*

fering: This in a glance by occaſion of Saint *Hierom*'s parallel of that place of Saint *Matthew*, with this of *Malachy*.

5. I, but haply thoſe *Jews* might plead *hereditary Preſcription*, for what they did now detain from the *Prieſts*, they came honeſtly to it, by *Deſcent* from their *Anceſtors*; yet all that is nothing, for *God Nonſuits* that *Plea* alſo, (*v.* 7.) *Even from the days of your Fathers, you are gone away from mine Ordinances*; to wit, by continuing in your Father's Sacrilegious ſteps, (ſo Saint (*y*) *Hierom* expounds it ſtill) ſo far is *Age* then, or *Continuance* in ſin or injury, from acquiring a juſt Title, either by the Law of Man, * or by the Law of God, that it rather aggravates the Offence by turning it through Cuſtom into a ſtate of final Impenitency: Elſe *Belſhazzar* might have had as good a

(*y*) *In quo reverti Jubentur, in eo receſſerant, &c.* Hieron. quo ſupra.

* *Quod initio vitioſum eſt, non poteſt tractu temporis convaleſcere*: Paulus lib. 8. ad Sabinum. ff. de diverſ. R. J. L. quod Initio, 29. (alias 30. Sic enim Digeſto Novo tit. 17. L 50.) *Ratio Regulæ eſt, quia ſicut Tempus non eſt modus Inducendæ, vel tollendæ obligationis,* (L. obligationum Sect. Placet. De Action. & obligation.) *Ita ſolum Tempus actum ab initio invalidum confirmare non poteſt. Hujus Regulæ* (ſaith a good Civilian, and my old Acquaintance) *Exemplum in contractibus extat in* Sect. 1. Inſtit. de Inutilib. ſtipulat. *Si rem* SACRAM, *vel publicam ſtipuler, non valet ſtipulatio, licet poſtea efficiatur profana, aut privata, & in hominum Commercium perveniat.* Everard. Broncherſt. in hanc legem, p. 80. If this be Law, if *Jus*, and *æquum*, then let all men judge, whether they Decree *righteous Decrees*, who firſt rob *God of his Demeſnes*, and then vote it a *Lay-fee*, as if ſuch a *Vote were Operative to command a ſecond Tranſubſtantiation of Natures*. The truth is, but for *Club-law*: The Church hath all the juſt Law and Equity in the World of her ſide.

Plea

Plea for his Sacrilege, as ſome in our days, that he for his part came lawfully by the Sacred *Veſſels*, for he had them by Inheritance from his Grandfather: Where notwithſtanding ('tis very obſervable) it did not reach *the third Generation, but in a moment tranſlated away with it, an Empire that had laſted above a thouſand years.

(*) *De male quæſitis non gaudet tertius hæres.*

This we note the rather, once for all, to warn all men never to think the better of an Error, or of a ſin, as of the ſin of *Sacrilege* or *Rebellion*, becauſe *hereditary:* for God *Alto Judicio*, may ſuffer a ſin in a kind of *Lineal ſucceſſion*, to deſcend from the Father to the Child, yea, to ſeem as it were *intailed* upon a Family, upon a whole Nation for a while, till at laſt when he ſees his time, *Tarditatem ſupplicii gravitate compenſat:* and by his *National, final Curſe*, cuts off for ever the *Intail*, and the *Intailers* too, *Root and Branch* indeed: For thus the Son is ſtill under the *Curſe*, and juſtly puniſhable, though not for the firſt Sacrilegious Act committed by his Father, yet for the impenitent continuance of that Sacrilegious Act of his Fathers; which brings us to the conſideration of the next particular, namely, *God's Curſe.*

For ſixthly, the *Indictment* being both repeated, and proved, God proceeds to *Sentence*, ſaying, *Ye are curſed with a Curſe, be-* Verſe 9.
cauſe ye have robbed me, even this whole Nation: Where obſerve, that as the *Sin*, ſo the *Curſe* is for the *extent* National, for the *kind* very equal, for they did by Sacrilege *famiſh*

the Priests of God, and the God of the Priests did *famish* them by Scarcity, for ordinarily *Punishment* is the *Anagram* of *Sin*: So God's Justice commonly runs in a *Talio*, observes as it were, an exact Geometrical proportion, rendring *par pari*, (as S. *Hierom* again) *If men will walk contrary unto him,* (a) Levit. xxvi. 27, 28. *(a) he will also walk contrary unto them, and inlarge his Plagues seven times more for their sins:* The whole Nation was deep in the Sacriledge, the *meaner* sort following herein, the bad examples of the *great ones*, which with the baser ignoble multitude, usually goes for Law, and so the whole Nation undergoes the Judgment too, a miserable *National Famine*, so extream, that (some record) they were fain to sell their own Children to buy bread abroad: Their own *Heaven* at home being Levit. xxvi. 19. become *Iron*, and their own *Earth brass*, (for *Offenso Creatore, omnis offenditur Creatura*) our own *Destiny* in the end of another National War, except we repent; for, whether this *fundamental sin of Sacriledge*, be not become as *National* here among us, as possibly it might be amongst the *Jews*, judge ye: If a sin should be once *decreed* lawful by the *Representative* Body of a Nation, that is, with *Authority*, if it be practised generally by the *Diffusive* Body of a Nation with *Impunity*, either of these two ways is enough to denominate a sin *National*, *à Majori* then, where both these do concur. This I press, that by the present National punishment, we may apprehend the vastness of our sin to have been

no

no leſs than ſo, *National alſo*; and that the Plaiſter may be as broad as the Sore, ſo muſt be the *Repentance* and *Reformation* too by way of *Reſtitution*, National alſo, that's the next.

For behold and admire *Clementiam Domini*, (ſaith the Father) that thus patiently bears with whole Generations of ſin in Father and Child, and yet ſtill invites them to repentance, *Return unto me, and I will return unto you, ſaith the Lord of Hoſts:* Nay, as if he would meet them more than half-way, he points out unto them the onely way, they may not think of *Peace*, or of *Plenty* again, or of a *Pardon*, If they come ſtill empty or cloſe-handed, no, that is not the way God marks out here, but the quite contrary way, *Bring in all the Tythes into the Storehouſe, and prove me now herewith, if I will not open you the Windows of Heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it.*

Hieron. ibid.

V. 7.

V. 10.

15. From whence you may firſt of all obſerve for your own direction, that the onely *National Remedy* left us is *National Reſtitution:* ſo far, if you intend to proſper, muſt you be from venturing to add *new Sacriledge* to the old (as ſome would have you) that all your care muſt be rather, to contrive how to make Reſtitution for what is paſt. 'Tis a duty will ſtill lie heavy upon you, and the whole Nation elſe, 'till you reſolve to diſcharge it; take it in the words of one of your own wiſe men, (*b*) and a Lawyer alſo, who obſer-

(*b*) Sir *Francis Bacon* in his *Conſider, &c.*

obſerving very well how *Church-Lands paſs in valuation between man and man at a lower rate than other Temporalties, thinks therefore* (with all reverence be it repeated) *that all* PARLIAMENTS *ſince the* 27, *and* 31 *of* H. *the* VIII.) STAND OBNOXIOUS (they are his own words) AND OBLIGED TO GOD IN CONSCIENCE, *to do ſomewhat for the Church, to reduce the Patrimony thereof*; And adds, *That ſince they have debarred Chriſt's Wife of a great part of her* DOWRY, *it were reaſon they made her a competent* JOYNTURE.

16. Touching *the matter*, out of which to make the Reſtitution, as it concerns mainly the Conſciences and Eſtates of the Uſurpers, (for *Caveat emptor*, and the old Rule will be for ever true, *Non remittetur peccatum, donec reſtituatur ablatum*, at leaſt (c) *according to what a man hath*:) If this ſeem *durus Sermo*, then think, that for lack of Reſtitution, *Ite Maledicti*, will ſound far harſher: So it were a gallant opportunity to the charity of *publick Spirits*, whom God hath bleſſed with abundance both of Grace and Wealth, to redeem the Lord's Inheritance: *Leſs than half an Age of Peace and Plenty might do it*; and who knows but ſuch a *Project* as this in the Heart of this Nation, might through God's acceptance, purchaſe again that *well-grounded Peace*, which all the other fair and foul means we have already uſed, have miſſed of as yet? As for the *Medium* how to effect that *Reſumption*

Aug.

(c) 2 Cor. 8. 11.

ſumption or *Redemption*, that in all modeſty, we muſt wholly leave to the *Juſtice* and *Authority* of the *Higher Powers*, whoſe Immortal Glory it would be once for all, to have freed this Church and State from the Plague of Sacriledge for ever.

Secondly, In that this Prophet here, and others (*d*) elſe-where, make mention of the Prieſt's *Storehouſes*, their *Magazines*, or as S. *Hierom* calls them, (*e*) their *Treaſuries*: It is from hence evident, it was never God's meaning, that his Prieſts ſhould live baſely, or poorly from *hand to mouth*, (as they ſay.)

(*d*) Nehem. 10. 35. 37.

(*e*) *Inferte in horrea*, i. e. *in Theſauros Templi.* Hieron.

Thirdly, In that God to this duty of *Reſtitution*, promiſeth ſo many *Bleſſings* of all kinds, *Bleſſings privative*, Deliverance from *Incumbent Judgments*, from the *Devourer*, &c. (*verſe* 11.) *Bleſſings poſitive*, plenty and credit again, at home and abroad, (*verſe* 10. 12.) Since, I ſay, all theſe Bleſſings are aſſured upon the obſervation of this one *Precept* of all others: (as if in it God had ſummed up his whole Law:) We may thence infer two things.

1. *That he that makes no Conſcience of the ſin of Sacriledge, will make Conſcience of no ſin at all.* The *Jews* have a *Proverb*, That **Idolatra totam Legem abnegat*, Sacriledge therefore being in St. *Paul*'s judgment, of the ſame ſize and latitude with Idolatry, *it muſt needs renounce the whole Law*, not onely in St. *James*'s general ſenſe, but more particularly, becauſe all the *Second Table* depends upon

* *Druſ.*

Rom. 2. 22.

Jam. 2. 10.

upon the *first*, and all the *Commandments* upon the formoſt.

Secondly, When ever we miſs of *Gods Bleſſings*, as now, let us then remember the *Cauſe, why all this evil is come upon us*, and amend it: * The publick voyce of the Church tells us plainly, That becauſe *the Portion of God is invaded, his Altars robbed of Tythes and Offerings, and holy things of all ſorts prophanely and ſacrilegiouſly devoured*; Therefore God in his juſt Judgment, will *cauſe the Peſtilence to cleave unto us, until he hath conſumed us from the Land:* Have we felt it already, and yet will not we believe it? nor uſe the *Remedy*, *Repentance* and *Reſtitution?*

* See the *Exhortation* appointed for the *Faſt againſt the Plague of Peſtilence*, An. 1665.

Deutr. 28. 21.

Men may toil and moil, as they ſay, plot and project, and purchaſe too, and yet all this while put all their gains into the *Prophet's bag with holes*, (*f*) If God do but *blow upon it:* When all is done, 'tis *the* (*g*) *bleſſing of the Lord that maketh rich: Decima & diteſces*, ſaith the *Rabbin* from this Text, *& contrá.* Let the *Modern Projectors* then build their *Babels* never ſo high, if they be reared upon the Ruines of *Sion*, they will finde at laſt that Foundation, Fabrick and all, will down all at once, and ſink both the Founder and his Poſterity into worſe than their firſt nothing.

(*f*) Hag. 1. 6.

(*g*) Prov. 10. 22.

Finally, for a cloſe of this large Sermon of the Prophet *Malachy* againſt Sacriledge, let us obſerve *the Succeſs*, (for it may be, I am preaching mine own Deſtiny) ſo far

were

were ſome from relenting, much leſs reſtoring, that they were rather hardned at it, and ſcoffed at both the Prophet, and his God too, ſo God complains directly, (*h*) *Your words have been ſtout againſt me*, ſaith the Lord.

(*h*) Verſe 13, 14, 15.

And yet on the other ſide, to the comfort of the *Preacher*, and the *Honour* of his *God*, ſome became of a better mind, took the Matter into their ſerious Conſideration, *They feared God*, ſaith the Text, (*verſe* 16.) and God himſelf takes ſpecial notice of it, Regiſters up their *mutual good motions* in his great *Book of Remembrance*, againſt the great day of *Reckoning* and *Reward*, (*verſe* 17.) on which day, at furtheſt, ſhall clearly appear ſaith God, (*verſe* 18.) *The* wide *difference betwixt the righteous and the wicked, between him that ſerves God, and him that ſerves him not*: And thus endeth the *Prophet's Sermon* againſt *Sacriledge*, and (for the moſt of it) the *Fathers Deſcant* upon it, who there expreſly inlarges the Application of all this, (both in reſpect of the *Miniſter's Maintenance*, and the *Uſurpers Offence too*) unto all Nations under the *New Teſtament*. And this alſo the Father urges fully, in a direct and expreſs Oppoſition to *Marcion*, *Valentinus*, and the reſt, *Qui vetus non recipiunt Teſtamentum*, ſaith the Father there, that, as the men of our Generation, (eſpecially if the caſe be concerning *Rebellion*, or *Sacriledge*, or any ſuch *Croſs-Theam*) they'l at one daſh, *recuſe the whole Old Teſtament*, (as if one and the ſame good God were not the Author of

both *Teſtaments*, *New* and *Old*, but ſome evil Spirit had been the Author of the *Old*) point-blank to the ſound (*i*) Doctrine of *this Church*, their own *Mother*: from which, in this, as in ſo many good things elſe, whileſt they *Apoſtatiſe*, you ſee they become *ex Aſſe*, the Heirs and Succeſſors of the *old Hereticks*.

17. But to leave them and all others *without Excuſe*, and that you, and all men may clearly ſee we want not in *the New Teſtament* alſo, as full, and as memorable a Text againſt Sacriledge, as any we have yet produced beſides our own Text; what will they ſay to the Famous Hiſtory of *Ananias* and *Sapphira*?

18. For, that they were guilty of *Sacriledge* 'tis plain, not onely by the verdict of the *Holy Fathers*, *both Greek and Latine*, as (*k*) St. *Chryſoſtom*, (*l*) St. *Ambroſe*, (*m*) St. *Auſtin*; and to name no other Writers, by a full *Jury* of *Proteſtants* upon the place, amongſt the reſt, *Calvin*, (*n*) *Beza*, whoſe Teſtimony (*o*) amounts to theſe *five Conceſſions*; 1. That there may *ſtill be a Conſecration* of things under the *Goſpel*. 2. That this *Conſecration* may be of *Lands*. 3. That this *Conſecration* becauſe it was offered *Eccleſiæ*, to the Church, therefore it was conſtrued to be offered *Domino too*, to the Lord, as *Irenæus* by and by, *in Uſus Dominicos*, ſo that the Lord is ſtill a Party in this Cauſe. 4. That this *Conſecration* is done *Spiritus ſancti impulſu*, and ſo (*p*) *Diodati too* upon the place, *by the good motion of the Holy Ghoſt*,

(ſo

(*i*) The old Teſtament is not contrary to the New, *Article 7.*

(*k*) *In locum.*

(*l*) *Serm. 9.*

(*m*) *De verbis Apoſtoli.*

(*n*) *Erat* Sacrilega fraudatio, *quia partem ex eo ſubducit, quod Sacrum eſſe Deo profitebatur.* Calv. ad locum, *and more largely above* pag. 21. *See the reſt in* Marlorati Eccleſiaſticâ Expoſ. ad locum

(*o*) See at large *Beza* on Acts 5. 2.

(*p*) *Per mentivo allo Spirito Santo: c. In quanto quella* CONSECRATIONE *potera eſſere Stata un movimento deſſo, à cui egli non havea ſinceramente ubbidito.* Diodati in *v.* 3. *c.* 5.

(so far are this kind of *Devotions* from being unlawful, or unacceptable) *which good Motion because they had not sincerely obeyed, therefore*, saith that *Italian Doctor*, *they did abuse the Holy Ghost.* 5. and lastly, They all agree, that *to alienate this from a Consecrated use, is Sacriledge.* Sure these *Reverend men of Geneva*, when they writ thus, must needs believe that there was still such a thing as *Consecration*, or *Sacriledge* under the *Gospel.* And just so *Peter Martyr*, *Brentius*, *Aretius*, and they all directly conclude, 'twas *Sacriledge.*

19. And should we want all these, the *Context* would prove it self; for clearly there, *the Materiale*, or *circà quod*, of *Ananias*'s sin, was a thing Devoted to God, the Author of Holiness, to be a help or means to propagate holiness, and therefore the thing was holy: and as for *the Formale*, the sacrilegious Detention, that is clearer still by S. *Peter's* Charge, and by the express Text, *Thou hast kept back part of the price* (*v.* 4.) and in so doing, *Thou hast cheated God himself*, (so your *Margent*, *verse* 3.) But all this will appear most evident in the more particular Examination of the whole History, out of which we will draw so many *Deductions* or *Conclusions*, which well weighed, will amount to so many *Declarations*, and *Confirmations* too from the *New Testament*, of all that which we have formerly delivered out of the *Old Testament.*

20. First then, *Super totâ materiâ*, we may

may from the Premiſſes fairly deduce ſtill under the Goſpel, the *Continuance* or *Lawfulneſs* of ſuch *Conſecrations*, or *voluntary Devotions*, witneſs *God's Acceptance* of them at the hands of thoſe good men mentioned in the *foregoing* (q) *Chapter*, and *God's viſible Vengeance*, on the *Violators in this Chapter*: To run over theſe in order.

(q) Acts 4.34. to the end.

21. Touching the *Continuance of Conſecrations* in the *New Teſtament*, 'tis plain the old Primitive Chriſtians underſtood the Apoſtle's practice, and this Hiſtory no otherwiſe, which made them even therefore, as careful ever after, *to honour God with their* (r) *Subſtance*, as ever were the *Jews* before them: They did not, under pretence of *confining their Religion within the Spirit*, renounce with *Judaiſme*, all manner of *real*, or *corporal Offerings*; They were *wiſe men* (s) who not content with bare *falling down and worſhipping*, (and yet many a *zealous Profeſſor's Modern Religion* extends not ſo far now adays) would alſo *Offer their Gold*, *Frankincenſe*, *and Myrrhe*, ſuch as they had: and this their Religion they, and the whole *Catholick Church* for above *fifteen hundred years*, hath tranſmitted uncontrolled, unqueſtioned down to our own Sacrilegious Age, the great *Climacterical* of all Ancient Devotion.

Praxis Sanctorum, Interpres Præceptorum.

(r) Prov. 3.9.

(s) Matt. 2.11.

22. And now, for an upſtart Generation, to ſtrive againſt ſuch an *Univerſal Stream*, as the godly Judgment and Practice too of the whole Church, what can it be, but (in *the* (t) *Fathers Judgment*) *Extream Madneſs* indeed.

(t) *Aug. Extrema Inſaniæ, &c.*

23. Apo-

23. Apoſtolical (u) S. *Irenæus* (who was St. *John*'s Scholar, but once removed, and therefore far more likely to give us the right ground, and meaning of the Apoſtle's Godly Practice, than theſe *men of yeſterday*) aſſures us at large in a whole Chapter, that, *As there were Oblations under the old Teſtament, ſo there were ſtill Oblations under the New.* 2ly. That thoſe Oblations the Lord did teach, *Dominus docuit.* 3ly, That this was not a thing of *private* or *particular* obſervance, but *Catholick* or *Univerſal*, a Service which the whole World was to perform: *Dominus docuit offerri in univerſo mundo.* 4ly, That it was grateful and acceptable to God, *Purum reputatum eſt apud Deum & acceptum:* what can be more plaine? I, but was not this meant onely of the ſpiritual Oblations of Prayers and Praiſes? Expreſly no. For, 5ly, *For the matter* firſt, they muſt be *Primitiæ Creaturarum*, the *firſt Fruits*, or the beſt of God's Creatures. And 2ly, *For the ends*, they muſt be *in Uſus Dominicos*, (a large word) for *the Lord's uſes*, as towards the *Sacrament*, or for the *Maintenance of God's Miniſters*; and therefore *Irenæus* expreſly inſtanceth there in *Tythes*, arguing directly *à Majori*, that we may not give *Minora*, but muſt be more liberal under the Goſpel, becauſe *Majorem ſpem habentes*, becauſe we have greater hopes of greater rewards.

6ly, They muſt be offered to God as the *Maker of all*, not *for any need*, or *Indigency* he hath, but for the need *our ſelves* have to offer

(u) *Non genus Oblationum reprobatum eſt, Oblationes enim & illic,* (ſcil. in V.T.) *Oblationes autem & hîc, &c.* (ſcil. in N.T.) —*Species tantùm immutata eſt, quippe cùm jam non à ſervis, ſed à liberis offeratur.* l. 4. c. 34. Edit. Colon. & vet. Cod.

offer unto God, saith the Father, namely, that we may not be *unfaithful*, but *thankful*, and *acceptable*, and *capable* too of his Rewards, according to that of S. *Matth.* 25. *I was hungry, and you fed me:* Thus that *Apostolical Father* excellently all over.

24. And that in point of *obligatory Imitation*, that Apostolical Practice concerns us now adays as much as it did them; Take *Calvin's* (*x*) own words (passionate enough) as neer as I can translate them; *Sure our Bowels are made of Steel* (saith he) *that we are no more affected with the Reading of this History, Those good old Christians honestly, and* bona fide, *did offer what was their own; we contrariwise study out a thousand crooked ways, by fraud to snatch of all sides what is none of our own:* THEY THEN WILLINGLY OFFERED AT THE APOSTLE'S FEET, AND WE NOW IN A SACRILEGIOUS AUDACIOUSNESS ARE NOT AFFRAID OF PLUNDERING THAT WHICH WAS OFFERED UNTO GOD. *Of old, they sold their own Possessions; but now quite contrary, there reigns an Insatiable desire of buying and heaping*

(*x*) *Plusquam ferreos nobis viscera esse oportet, quòd non aliter hujus historiæ lectione afficimur & illi simpliciter &* bona fide *suum proferebant, nos mille excogitamus obliquas Artes, quibus omnia hinc inde fraudulenter ad nos trahamus.* ILLI AD PEDES APOSTOLORUM OFFEREBANT, NOS SACRILEGA AUDACIA QUOD DEO OBLATUM ERAT PRÆDARI NON VEREMUR: *Vendebant olim suas possessiones, nunc Insatiabilis regnat emendi Cupiditas, &c. Quare hæc in pudorem, & dedecus nostrum Scripta sunt. —— Testatum hac historiâ voluit Deus quantopere illi probitas Sanctis, puraque Ecclesiæ suæ Politia probetur.* Calvin. in Act. 4. 35. & cap. 5. 1.

heaping up, &c. wherefore these things are written to our shame and disgrace. This from *Calvin's* Mouth is somewhat plain and home: So as we were fain to name *Calvin* for it *in our own Defence*, else we might, by some of our Modern hard Judges have been impeached of *Popery or Malignancy* at least, even for this one very strain of plainness. But his *Conclusion* is no better, God saith he, *in this History would, as it were, leave upon Record, how much he is pleased with the sincere Honesty and Godly Polity of his Church.* Thus far *Calvin*: full enough, to prove the lawful Continuance of such Consecrations in the New Testament.

25. In the *second* place, we may observe the *Alteration of the property* after *Consecration*, first in that *the Object* of the Deceit and Injury is here set down to be God the Holy Ghost: (For his must needs be the *Right* directly, whose the *Injury* is:) now the Apostle says not here thou hast cheated me, or the Church, or the poor Saints, though all these were concerned in it too, as God's *Assignes*, but God was the *Principal*, and therefore the Apostle says directly, *Thou hast deceived the Holy Ghost*: so the *Greek* may bear it; and some (y) *Lexicographers* do allow it, and *Beza* seconds it, saying, That they had to do with God himself, whose Title it was *Consecrationis Obligamento*, as *Tertullian* terms it, and the 4th *verse* puts it out of all doubt, saying, *Whilest it remained was it not thine own, and after it was sold was it*

(y) *Phavorinus* ψεύσει, ἀπατήσει, &c. *Scapul.*

it not in thine own power? As if the Apoſtle had ſaid, as ſure as before Conſecration you might have called it your own; ſo ſure after Conſecration, it is no more your own, the Property is altered: whoſe is it then, or whoſe ſhould it be, but his whom thou haſt *Cheated*, ſo *Diodati* again, (z) *After Conſecration thou haſt no right in the world to it, it is now God's own, and even therefore thou haſt committed Sacriledge:* So he; where you may ſee in plain terms again, *Conſecration*, *and God's Title, and Sacriledge*; all theſe avouched. And ſo much the late (a) *Aſſembly-men* gloſs upon the Text (on theſe words, *To lye to the Holy Ghoſt, or to deceive:*) This is their Comment. *When they had* DEDICATED *the poſſeſſion* TO GOD, *for the relief of his Servants, the fraud and falſhood concerned his* INTEREST, *&c.* Here you have firſt, Their *Vote* for *Dedicating* Poſſeſſions *to God* under the Goſpel. 2ly, That ſuch an *Act* gives *God an Intereſt* in things Dedicated: Do not you therefore dream that the *Presbyterian Party* will allow your *Lay-Sacriledge*, for you ſhall hear the quite contrary from themſelves by and by, when their *Teſtimony* comes in. 3ly, Here you may plainly obſerve *God's* own *Ratification*, as I may ſay, of the *Churche's Act* in all ſuch matters, both for the *Acceptance* of the Devotion, and the *Cenſure* and *Curſe* alſo for the *Detention*, or *violation*. And that the Apoſtles, *the Church Repreſentative*, were *God's Vicegerents* for both, as *Calvin* expreſly

(z) *Ma dopo la Conſecratione, non era tua, tu non v'haveri più ragione alcuna: era di Dio, è percio tu hai commeſſo Sacrilegio*: Diodati, in c. 5. 4.

(a) Annotat. *London* 1645. on *Acts* 5. 3.

preſly obſerves upon the place, that *Deus illis vices ſuas mandaverat*; and he gives the ground of their Commiſſion to be this, becauſe though they were *homines*, they were but men, yet they were not *privati homines*, private men, but publick perſons, and ſo *God's Aſſignes* for the whole matter.

26. For the firſt Act, the *Acceptance* of the Devotions, it may admit of a twofold Conſideration, in a twofold Reſpect; 1. *Of the perſons that may Vow.* 2ly, *Of the matter of the Vow.*

Concerning the firſt, 'Tis a *ruled Caſe*, (*b*) That none have *power* to Vow irrevocably, but ſuch as are *ſui Juris*, if any *under age*, or *Covert Baron*, or *Command*, do make Vowes, the *Superiour* in the *Church*, *or in the State*, *or in the Family*, within his ſeveral Sphere, private or publick, as *God's Vicegerent*, hath power under *God*, to **reſtrain*, or to *reverſe*, to diſallow the Vowes when he hears them: but if the Superiour hold his peace at the hearing of them, and *diſallows* not the Vowes of his Inferiour, then ſays *God*, (*c*) *he confirms them*, *ipſo facto*, and cannot afterwards make them void, having paſſed away his right: If he do, after he hath heard them, any ways *make them void*, *he ſhall bear the Iniquity of them all*; If bare ſilence imply ſuch a Conſent, and ſo bind the Superiour to make good the Vowes of the Inferiour, how much more then, (as in the clear caſe betwixt the *Parliament* and the *People* in their *Devotions to the Church*) will it

(*b*) Num. 30. 5. 8.

* Exod. 36. 6.

(*c*) Num. 30. 11. 14.

it bind, when the Superiour hath given his expreſs conſent, yea paſſed it away by his own Act: This as a *ſecond Inſtance*, added unto that mentioned above concerning the *Gibeonites* fortifies ſtill more and more the *Clergie's* Title, and renders it paſt *Revocation*.

27. *Secondly*, Touching the *Matter of the Vow*, becauſe *(e) whatſoever is not of faith is ſin*; Therefore it is very fit in caſe of *Doubting*, to *ask the (f) Prieſts concerning the Law:* But where the Caſe is clear, and out of all doubt, and the Vow both for Perſon and Matter lawful, and onely of private concernment; In ſuch a caſe we may not lay a ſnare upon men's Conſciences, there ſeems no neceſſity of any *Vicegerent* or *Subſtitute* at all, but *God* the *Principal*, being *Omnipreſent* to every man's heart, the matter may ſafely be concluded betwixt God and a man's ſelf; *Actu interno*, or *Voto cordis:* To vow with the heart is ſufficient, and we may quiet our mind in this Aſſurance, that God is willing to accept all ſuch our *Juſt and prudent Vowes*, without any more ado. This is clear in ſo many Vowes recorded in *Holy Writ*, for our *Imitation* and *Confirmation* too, ſuch as was *(g) Jacob's* Vow, and *Jephtha's* Vow, and devout *Hannah's* Vow, which was not ſo much as expreſſed, *Actu ullo externo oris*, and yet have they all the expreſs *Seal of God's Acceptance*, in his gracious grant of the *Condition* of their ſeveral Vowes: Though we read not in any of them of any *Deputy*, or *Vicegerent* at all.

(e) Rom. 14. 23.

(f) Hag. 2. 11.

(g) Gen. 28. 20. Judg. 11. 30. 1 Sam. 1. 11. 13.

28. But

28. But *Thirdly*, if the *Matter of the Vow* be of more publick concernment, and other circumstances so require, then behold *God's Vicegerents* at hand, *God's Apostles* I mean, to whom God himself hath given both *the (h) Keys*, that of *Knowledge*, and this of *Authority*, therewith to *open* and to *shut*, to *bind* and to *loose* men's Consciences, as in the case of *Absolution*, so in the case of *Resolution* too, that if any, may judge both of the *Power* and of the *Matter* of the Vow, and determine the Conscience of the *Votary* either way, according to *God's Word*, whether the Vow will be acceptable, that is lawful, yea or no; and if it be lawful, they may *Accept* it in God's Name and stead.

(h) Mat. 16. 19.

29. And this *Office* being none of the extraordinary *Apostolical Prerogatives*, (such as some reckon these to have been their ἀυλομσία, or *Infallibility*, their power of *Miracles*, and their *Oecumenical Jurisdiction:*) is not therefore *Incommunicable*, or *Intransitive*, but as *successive*, and *permanent*, and *pertinent* to their Successors in ordinary the *Bishops* and *Pastors* of *God's Flock*, (who, as well as the *Priests* under the Law, or the *Apostles* under the Gospel, are *God's visible Vicegerents* unto the end of the World, *(i) in all things pertaining unto God*) as to *accept* the Peoples *Offerings* in *God's* Name and stead, so to *present (k)* them unto *God*, as well as to *pray to God* for the People, or to *bless* the People in *God's Name*.

(i) Heb. 5. 1.

(k) The Clause in the Prayer for the Church Militant [*to accept our Alms and Oblations.*

30. And as to *Bless*, so to *Curse* in *God's*

Name also (for *Ejusdem est ligare cujus est solvere:*) and this is in that History, the Apostle's *second Act*, to assure us and all the World of the *Continuance* of *God's own heavy Curse*, and *Exemplary Vengeance* too, even under the *New Testament*, in case of *Fraud* or *Sacriledge:* And this *Ecclesiastical Censure*, doth here consist of two expres parts, a *Spiritual* and *Eternal Excommunication*, as I may say, (*l*) from all the means, yea from the *Life of Grace* it self, the *sorest*, *severest*, *extreamest Vengeance* that can be inflicted on a man in this World, forsaking and forsaken of God. Secondly, a *Corporal*, and that too a sudden and utter *Deprivation* of the *Life of Nature* also, both of them making up that fearful, total Extermination, which the *Jews* term (*m*) *Sammatha*, or *Sammathizatio*, of שמם that signifies *desolare, & ad stuporem vastare, & אתה tu:* as much to say, *as let such a Curse fall upon thee, as is Ultima Execratio*, or *God's utmost Malediction:* Saint *Paul* from another Root (*Maran atha*) seems to allude to this very Curse, 1 *Cor.* 16. 22.) Cursing them *ad magnum diem*, as the old Councels phrase it, *till Dooms-day, and a day after*. A Curse so terrible, that in the Book of (*n*) *Curses* formerly quoted against Sacriledge, *Ananias* and *Sapphira*, are become the *Proverbial*, as I may say, the *Standard* to Curse by.

31. Surely such a Curse, so terrible (take in all the circumstances) we read not of in all the *Old Testament*, as if God hereby would intimate

(*l*) See *Ghostwyke's* Anatomy of *Ananias* and *Sapphira's* Sacriledge, *chap.* 6.

(*m*) *Druf. qu. l.* 1. *qu.* 9.

(*n*) *Eum Ananiæ & Sapphiræ † una stix porrigine † ejulantem crucians complectatur.* Selden ad Eadmerum quo suprà, p. 156.

intimate as the hainousness of the sin of *Sacriledge* above all sins in general, so the aggravation of it in particular, as it being a greater sin now under the *Gospel*, than under the *Law*, both *respectu personæ*, and also *respectu Status*: because as our *Oblations* to all Acts of Devotion, are more, so is our *knowledge*, and our *hope* likewise, (this is (*o*) *Irenæus* his Argument;) far greater now than it was then.

(*o*) Alluf. ad Decimas. *Hilariter & libenter danda ea, non quæ* sunt minora, *utpote* majorem Spem *habentes*, Iren. l. iv. c. 34.

32. And because this Fact of *Ananias* was *the first Notorious Act of Sacriledge*, that ever was committed under the *Gospel*; therefore least any after them should presume upon their *Impunity*, as they gave ill example to their Generation, and to Posterity to boot, ('tis *P. Martyr*'s note) themselves became a sad example to both; *They were confounded Body and Soul.*

33. And that too with a *suddain* Destruction, in an Instant, the usual *Destiny of Sacriledge*: witness * *Belshazzar*, *Athaliah*, and so many more slain, ἐν αὐτοφώρῳ, as we say, *In the very Act of Sacriledge.*

* Dan. v. 30. 2 King. xi. 16.

34. This is an *History* brim-full of *horrour*, in all the grievous circumstances of it: To see a Man and his Wife, Children of the Church, Auditors of the Apostles, Professors of Christ's true Religion outwardly, conformable to the Apostolical Discipline, Benefactors to the Church, no apparent professed Enemies or Atheists, no Persecutors or Apostates, or notorious evil livers, (for any thing we read of them.) Ah! I tremble to

think it, that such persons, so qualified, should yet be liable to so Execrable an end, as (say * some) in a moment to be damned Body and Soul, (dying without repentance) should, as they were man and wife in the sin upon *Earth*, be still man and wife in the Torment of *Hell*, and all this damnable rigour, for grudging a few Pence, or Pounds at the most, to God and Holy Church. But (p) *Secret things belong unto the Lord our God*: and *God's judgments are past finding out*: Our best course therefore is, to adore them with admiration! To lay them to heart with fear and trembling, and to acknowledge with all humility, that *God seeth not as man seeth*, however Sacriledge may be extenuated in the World's deceitful Scales, yet in the *Just Ballance of the Sanctuary*, you see the heavy doom of it, weighs down to the bottom of Hell.

* *Gostwick's* Anatomy of *Ananias* Sacril. *ch.* 6.

(p) Deut. xxix. 29. Rom. xi. 33.

35. And now although this latter part of the Censure, *the Corporal part*, was miraculous, and so extraordinary, yet let none harden himself in Sacriledge, upon the presumption that St. *Peter* and his fellows, that could kill with a breath, are now dead and gone: As long as the Lord liveth, and *Ecclesia nunquam moritur*, in your own sense, and in our sense, I am sure, the Church lives too, and the Spiritual Ordinance of God, and of his Church the heavy *Censure of Excommunication*, is *permanent* in the Church unto the World's end, and is, and ever will be, (*clave non errante*) still as quick, and powerful

to

to plague, and to deſtroy no leſs now, than in thoſe days, if not always with viſible *external* Judgments (from which we are not yet free) yet with far worſe, with inviſible *inward* Judgments, as *Blindneſs of Mind*, not to ſee our Diſeaſe nor Danger, our Duty nor Remedy; and *Hardneſs of heart*, not to repent, and return, and reſtore: for this Impenitent State may ſtill provoke God to puniſh one ſin with another (in his juſt Permiſſion) a Judgment which is of all others the moſt grievous, the very next ſtep to Hell it ſelf, and therefore not *inferiour* for the *matter*, (though not ſo viſible for the *manner*) to that dreadful Curſe which befel *Ananias* and *Sapphira*, in whoſe fatal Example God did purpoſely expreſs ſuch a *Terrible Severity to countenance the juſt Cenſures of the Church*, and to bring into credit *Church-Authority*, a maine *Nerve* or *Sinew*, in Chriſt's Body Myſtical; *the Mortification* whereof in this latter Age, hath occaſioned *the Gangrene* of the whole Body of this Chriſtian Church and State: for we may not flatter now, but now or never, muſt ſtrike at the Root of all our Miſchiefs, and tell you a ſad truth, that of all our ſwarms of *Hereſies* and *Schiſmes*, of all our *Diviſions* and *Diſtractions*, of all our *Seditions* and *Rebellions* too, of all our *Sacriledges* and *Prophaneneſſes*: of all theſe curſed branches *the Mother Root* hath been *the Contempt of the Church*, for theſe *four Buttreſſes*, or *Maſter-pillars* of the Church,

The Churches Apostolical Truth,
Holy Peace,
Just Power, and
Due Patrimony, stand or fall together,

* *Plutarch.*

and like * *Scylurus* his Arrows, whilest kept tied in the bundle, do render that *Church* and *State* impregnable, invincible, but one of them once sundered from the other, break but any one, and you may easily knap all the rest in sunder: This is the sad story of all our former National miseries, and till the *Restitution* of this *Church Right* also; and that *cum effectu*, *Excommunication*, (so dreaded in other Churches, the *Greek* especially) being now become with the many in *England*, but a meer Μορμολυκεῖον, or Bug-bear, unless that *Brachium Seculare* do corroborate it, by some coercive way, as shall seem to their wisdom most suitable unto the symptoms and dispositions of this Nation, yet very much out of joynt: Till then, we may in vain hope for a *Respit*, but never obtain the effectual *Remedy*, much less the real *Recovery* of this Church and Nation.

36. And to bring in all this, here is a fair *Hint* given us by the *Holy Ghost*, from this very Text and History of *Ananias*, wherein you may for an *Epilogue* from *Calvin*, observe yet this one *Item* more, *That one main Aggravation, and always a deadly Ingredient of this sin of Sacriledge, was and is the Contempt of a general Godly Practice of the whole Christian Church*, whose bare *Customs* in those honest and simple *Apostolical days*, St. *Paul* thought

thought an Argument ſtrong enough to confute any Irregular Schiſmatick, ſaying, upon occaſion of a Church-Difference, (q) *If any man ſeem to be contentious, we have no ſuch Cuſtom, neither the Churches of God.* Of ſuch force in thoſe days of *Diſcipline* was the general *Practice* of the Church: How much more forcible then would have been *the Precept* of the Church, not only, or chiefly of the Church *Diffuſive*, the whole Body at large, (for that in the matter of *Exerciſe* or *Execution*, was never, could never be *Subjectum capax*, *of that Power or Juriſdiction*) but, principally of the *Church Repreſentative*, *the Apoſtles and Miniſters*, who as you have heard, and *Calvin* very well obſerves ſtill upon the place; *Though they were but men, yet they were no meer private men*, becauſe *God's Vicegerents*, in which ſenſe, *the Contempt of the Church is*, by a plain conſequence, *a Contempt of Chriſt himſelf*, who according to his gracious (r) *Promiſe*, for a *Farewel* to his Apoſtles, hath ingaged himſelf by his *Spirit of Power and Counſel*, to be *preſent with, and in his Church unto the end of the world.* In reference to which Divine Promiſe, *That Primitive Catholick Ceremony*, of placing the *Sacred Book of the Goſpel on a Throne*, in the midſt of the *Councels ſitting*, was till of late, Solemn, and full of Divine Myſterie, namely, among the reſt, to intimate that in regard of *Chriſt's Spiritual*, and *Inviſible*, but undoubted *Preſence*, in the midſt of his * *Church*, all men ought to behave themſelves in, and toward

(q) 1 Cor. 11. 16.

(r) Matth. 28. 20.

* *Reputare debuerat, ubi duo aut tres congregati ſunt in Chriſti nomine, illic eum adeſſe* Præſidem, *nec ſecùs in eo cœtu ſe gerere, quàm ſi Deum oculis cerneret.* Calv. in Act. v. 4.

toward the Church with as much *Obedience*, as if there they saw with their Eyes, *Christ himself visibly present*.

37. To draw up all our several Observations upon this Apostolical History, into a narrow compass; By this time you see, *That the Contempt of the Godly Precept, or but General Practice of the Church*, (such as ever was this of *Consecrations*, or *Dedications*) is, first of all, *Injurious to Jesus Christ himself, the invisible Guide, and perpetual President of the Church*. 2ly, *Derogatory to Venerable Antiquity*, and to all those that have gone before us in this devout way of well-doing. 3ly, *Scandalous*, yea, (in its contagious Nature, and bad Example) *pernitious too, to the present Age*, and unto *Posterity* to boot. 4ly, *Dangerous*, yea, without timely *Repentance*, *Damnable* unto the *Contemners*, what ever they be.

38. And now after all this *said* and *proved* too, yea, *ex abundanti*, sealed also both ways with *God's* own actual *Curse* or *Benediction*, as it were his visible *Image* and *Superscription*, yet still to ask the question, whether we shall *Render this Sacred Tribute* (*s*) unto our Maker, or no? still for all this, to pretend a fear of *God's Refusal* of our *Devotions*, or to say we want still a particular *Revelation of Gods Acceptance*, or to quarrel about the Authority of the *Vicegerent*, to assure us of all these (The Sacrilegious Cavils of some in our days.) What were all this, but plainly to declare we have no more mind

(*s*) Matth. 22. 20, 21.

to

to this *Religious Errand*, than he in the (*t*) *Proverbs*, when inſtead of running, he tells you of a *Lion in the way, a Lion in the ſtreets.*

(*t*) Prov. xxvi. 13.

39. For, as touching the main of all theſe, *Aſſurance of Acceptance*, ſince that is now adays called in queſtion, I beſeech you, have we not as much *Revelation* for *God's Acceptance* of this, as for any other good work, as for our *Prayers*, or for our *Alms*, or for any? To affirm the contrary, were it not beſides the ſin of *Infidelity*, a Tang of *Deep Hypocriſie*, yea the very *Cut-throat* of all good works of *Mercy* or *Piety* whatſoever, private as well as publick? would not this *Doctrine* alſo bid very fair for *Enthuſiaſme*?

40. Say we had no more but ſome one of (*u*) *God's general Promiſes*, would not that ſerve? Nay, may not the *Nature of the work* it ſelf be inſtead of all *Revelations*, if it have all the *four Eſſential uſually requiſite Conditions of a good work*: I mean if it be done, 1. *Upon God's Warrant*, or according to his Word, (*x*) 2ly, *If the general intent in it*, be to pleaſe and ſerve God. (*y*) 3ly, *If the work be done in love to God*, for no ſelf-reſpects, or by-ends of our own, but chiefly, (as the Church praiſeth him) *propter magnam gloriam ſuam*, for his own Glory, becauſe we know that God is (*z*) honoured by this our Acknowledgment. 4ly, and laſtly, *If that our Devotion be offered in* (*a*) *Faith*, out of a perſwaſion of *God's love to us in Chriſt*, and of his *general* (*b*) *Acceptance* both of our *Perſons* and *Performances through Chriſt*:

(*u*) 1 Cor. 15. ult.

(*x*) *As under the old Teſtament*, Prov. iij. 19. *So under the New*, Gal. vi. 5. See above p. 65.

(*y*) Rom. 14. 6. *He that eateth not, eateth not to the Lord, &c.*

(*z*) *To do good, and to diſtribute forget not, for* with ſuch Sacrifices God is well pleaſed, Heb. xiii. 16.

(*a*) Luk. vii. 47.

(*b*) Epheſ. 1. 6.

Upon

Upon ſuch grounds as theſe, S. *Paul* doubts not, but bids the *Devout* (c) *Philippians*, be confident that their *Offerings* ſent unto him, their Apoſtle, were *an Odour of a ſweet ſmell, a Sacrifice* ACCEPTABLE, *and well-ſing unto God.*

(c) Phil. iv. 18.

41. This general Diſcourſe you may extend to all the particulars in this kind, except they will ſay, (for they will, and may ſay any thing) that *God* will indeed *Accept the good works* done to any *Diſciples* at large, to the meaneſt, but to *the Seventy*, or to *the Twelve*, his own *Servants in Ordinary*, his *Diſciples in chief:* In whoſe behalf yet (that they may ſee we have *God's Revelation*, yea, *Aſſurance of Acceptance*, yea, *ſpecial Promiſe of Reward alſo:* all theſe as particularly ſet down in the *Clergie's* behalf as may be) in the very firſt *rank* of that noted ancient (d) *Gradation of Diſciples*, God placeth his *Prophets* foremoſt of all, ſaying, *He that receiveth a Prophet in the name of a Prophet:* That is, as we uſe to ſay, *in the quality of a Prophet*, ſhall receive a *Prophet's* reward: and if you will know what kind of *Prophets* he there means, they were his *Apoſtles*, the then *MINISTERS*, *pro tempore*, of whom, in the Verſe immediately before, he had expreſly ſaid, *He that receiveth you, receiveth me:* and of whom alſo, in the very next Verſe, he ſays, and in a manner ſwears it too, that if the *Offering* ſhould amount to no more but a *Cup of cold water*, yet it ſhould not go rewardleſs. As once the (e) Father upon another occaſion, ſo

(d) *Grot.* in Matth. 10. 40, 41, 42. *Tres diſcipulorum gradus, ſupremus prophetarum, ſecundus Juſtorum, infimus parvulorum:* ex Textu, & ex Clem. Alexandr. & Origen.

(e) *Tertullian.*

ſo may I ſay, *Happy we*, my Brethren, *for whoſe ſakes Chriſt ſwears*, but then, *Unhappy they all that will not believe Chriſt, no not when he ſwears on our behalf.*

42. And now, will any *ſober* man, *Heathen*, or *Chriſtian*, expect a ſurer, or more expreſs *Revelation of God's Acceptance*, than his own *Promiſe* of actual Reward, ſealed too with ſuch a *Solemn Aſſeveration*, (*verily, verily, I ſay unto you*, &c.) to put us out of all doubt, as if Chriſt had here in this place directly foreſeen theſe latter *days of Indevotion* and *Infidelity*?

43. And again, are we here aſſured, that God both doth *Accept*, and will *Reward* the meaneſt *tranſitory* Oblation, a *Meals-meat*, as we ſay, beſtowed on his Miniſters, and ſhall we raiſe a doubt whether he will accept theſe Devotions, which are more *Permanent*, which are intended and dedicated for *Perpetuity*? Sure God Almighty, now *under the Goſpel*, as well as *under the Law*, will have *Perſons*, and *Places* too, as well as *Times*, conſecrated to his Honour and Service, and thoſe not *Planetary* neither, nor mutable every *third year*, but fixed and ſetled too for perpetuity, as we have already in part demonſtrated, and theſe *Rational men* cannot deny with Reaſon: with what reaſon then can they deny the Lawfulneſs, yea Neceſſity of ſuch ſacred *permanent Portions*, to maintain thoſe Sacred Perſons and Places, for *Perpetuity*?

44. And can they, with all their *Serpentine ſubtlety* find out a better Expedient for ſuch a kind

kind of *ſtanding Proviſion*, than *ſtanding Revenues*, or *Lands*? Here in the *Apoſtle's Deed* we read of *Lands ſold*, and the *Prices*, *the Landsworth given*; Sure had the unſetled condition of thoſe *tumultuary Times* borne it, we might, (as ſoon as in after times) have read of Lands directly given (for *Lands*, or *Landsworth*, is it not all one?) that would have ſaved the labour of a Sale: however, there was in it an expreſs *Conſecration of Lands*, for ſo *Beza* very well notes upon the place, that *Prædium Domino conſecraverant*.

45. And the Lawfulneſs of it muſt needs ſtand with all the reaſon in the World: for, ſhall it be lawful to give Lands to maintain a *Bridge*, or a *High-way* for perpetuity, (To which againſt the ancient Law, * the *Clergie* are now angariated) and ſhall it be unlawful to give the like to maintain a Church-man, or a Church? Shall *Lay Donations* made to ſecular men *ex mero motu*, or *ex Intuitu Charitatis*, be valid, and thoſe be decreed invalid that are made to a Clergy-man *ex intuitu Religionis*? we may juſtly be afraid of offending, in doing ſuch *Monſters of men*, the honour to confute them with ſo much reaſon, that deſerve no other Confutation then that of the (*f*) Prophet, *Wo be to them that call evil good, and good evil*: that *call good works ſins*, and *ſins good works*: For unleſs ſuch men were ſtrangely poſſeſt with a *Spirit of Atheiſme*, would they reaſon the matter thus? Or uſe ſuch Arguments as in the Conſequence, muſt needs blaſpheme

* See above, pag. 48.

(*f*) Iſa. 5.20.

blaſpheme God? for what (with God's Reverence and their reproach be it ſpoken) would they make *God worſe than an Infidel, in purpoſely providing worſt of all other ſorts of men, for thoſe of his own Houſhold?* Belike, all other men, *Lawyers*, *Phyſicians*, and all may have a *command*, or at leaſt a *permiſſion* lawfully to poſſeſs Lands, onely the *Divine* may not? But *Ubi ſcriptum eſt? quomodo legis?* where is the Clergy excluded? had ſuch kind of Law, or Reaſon, been in force of old, then how could the *Biſhops* have conquered by fair purchaſe much of their own, and of the *Churches Lands?* Turn over the Records, and ſee, and you may yet read their munificent *Erections*, and ample *Endowments* too, not only of moſt of the *Colledges*, but alſo of ſo many *(g) Cathedrals* in *England*, beſides all their other large Religious *Donations*: This we muſt needs note, that the ſimple people may not proudly as well as ignorantly, think that the Clergie's Lands are all of the Laitie's beſtowings, but could the Clergy have done all thoſe great matters without Lands, trow wee?

* 1 Tim. 5. 8.

(g) See the L. Biſhop *Godwin's* Catalogue of the Biſhops, and in it, for inſtance, the magnificent Foundations of *Hugo de Puteaco*, or *Hugh Pudſey* Biſhop of *Dureſme*, K. *Stephen's* Nephew, *&c. An.* 1153. Sir H. *Spelm. Concil.*

46. And if the Clergy may as lawfully, nay in ſome of the premiſed reſpects, may more deſervedly, and more irrevocably too, than any of the other Eſtates, poſſeſs their Lands, then ſure, *by the Rule of Proportion, the Deprivation*, or taking away of the *Church Lands*, muſt needs be an Injury far more haineous in the ſight of God and Man, than to take away the Lands of Barons, of Knights,

or

or Lawyers, or Physicians, or any: So far were such an Act from being either no Sacrilege, or no sin at all, that 'tis a wonder any man, that pretends to reason, should affirm any such thing *Impunè*, especially in a *Christian Common-wealth*, (for even in *Plato's Common-wealth*, we know such a man hath his doom.)

(b) *Plato* 10. *de Legib.*

47. But more strange it is (if in these *African* days any thing may seem strange;) that any should dare to offer unto *Masters of Reason* no better Arguments, for such a high attempt against God and Man, and all the just Laws of both, than such as very Boys are hissed for in the School, or worse, a *Pedanical Etymology*, or so; Forsooth, the word *Theft* was more properly of things *moveable* belike, because things moveable are more *portative* than Lands or Houses, and so that kind of Theft was more easie, and so more likely, and so usually more in the notice, and care, and censure of the Law to provide against, therefore to take away a Penny from a rich man, is a sin indeed, and a sin of Theft too, but *under-hand* by false witness, or close forgery, or a packt *Jury*, or with an *high hand*, by oppression and open violence, to rob an *Orphan*, or a *Widow*, or a *School*, or an *Hospital*, or all these, of all their *Lands*, that is no sin at all, much less all at once to take away for ever from a whole *National Church*, all their *Lands* and whole *Livelihoods*, (as lately.)

48. Good God, how ill art thou requited for

for endowing ſuch men with Reaſon, that abuſe it thus! Sure ſuch a *Spirit of Deluſion* in the *Patrons of Sacriledge*, muſt needs be a juſt judgment of God, becauſe they will not *receive the Truth*, therefore *God gives them over to ſuch a* Reprobate *mind in the Active ſenſe*, that is to a (*i*) mind unable to prove or taſt *Truth* from *Falſhood*, *Reaſon* from *Caption*, *Conſequence* from *Inconſequence*: God gives them over to ſuch a ſenſeleſs ſtupefied judgment, thus to reaſon themſelves, and others, not only out of all Religion, and common Honeſty, but even out of all common ſenſe and reaſon too: ſo dangerous it is once to go aſtray in *Judgment* or *Practice* from the *Common Road of the Catholick Church.*

(*i*) Εἰς ἀδόκιμον νοῦν, i. e. *In mentem Judicii expertem, ſenſu active.* Beza *in* Rom. 1. 28.

49. For, not to *Grammaticate* it about the exact value of the word *Furtum*, or *Sacrilegium*, (wherein yet out of *Lexicons*, or *Vocabularies*, they may poſſibly be convinced of *falſhood*:) For (*k*) *Sabinus* the Lawyer, in *A. Gellius*, expreſly extends the word *Furtum*,

(*k*) Iſidor. *Orig.* l. 5. c. 26. Sacrilegium *eſt Sacri violatio, vel ejuſdem uſurpatio, committitur quandoque ratione rei, quum res ſacrata uſurpatur: quandoque ratione loci, ut quum Eccleſia violatur, &c.* v. Lexicon Martinii more at large. *Manifeſtum Furtum eſt, ut ait* Maſſurius, *quod deprehenditur dum fit. Quod autem fit* Oblatum, *quod* Conceptum, *& pleráque alia ad eam rem, ex egregiis veterum moribus accepta, qui legere volet, inveniet* Sabini *Librum, cui titulus eſt,* de Furtis, *in quo id quoque Scriptum eſt,* non tantum rerum Moventium, *quæ efferri occultè & furripi poſſunt, ſed* Fundi quoque & Ædium fieri Furtum: Condemnatum *quoque* Furti Colonum, *qui* Fundo quem *conduxerat*, vendito, *poſſeſſione ejus Dominum intervertiſſet, &c.* A. Gellii Noct. Attic. lib. XI. Cap. 18.

tum,

tum, or *Theft*, *to things moveable*, *to Houſes or Lands*, and inſtanceth in a *Farmer* condemned of Theft, for ſelling away his *Farm ground*, to the prejudice of his *Earthly Landlord:* (The more it concerns us of the *Clergy*, as much as lies in us, not to be Acceſſary by our Silence, much leſs Conſent to the Alienation of thoſe Lands, whoſe right of property in *Solidum*, belongs unto our *Heavenly Landlord.*) Which weighty Conſideration of our Conſcience and Duty to God and his Church, may not only juſtifie but magnifie to God and the World, the Care and the Courage, the Coſt and the Pains of thoſe *valiant Prieſts* (as the Scripture Epithets them in another caſe, 11 *Chron.* xxvi. 17.) that do by due courſe of Juſtice, *vindicate* and recover the *Churche's Patrimony* from thoſe late Sacrilegious Invaſions, that by a monſtrous kind of *Tranſubſtantiation* had turned *Leaſe-holds* for years, into *Freeholds* of Inheritance, and Tenants into Landlords (Thanks be to a good God, a good King, and a good Parliament that by an happy Reſtauration hath broken the Damme, which formerly obſtructed the courſe of Juſtice, that now (according to God's Command, *Amos* v. 24.) *Judgment may run down as waters, and Righteouſneſs as a mighty ſtream.*)

50. But to return to our *Grammar-Boys: Poſito*, that the word *Furtum* were properly no more but ſo, *Contrectatio rei alienæ Mobilis*, (*l. furtum de obligat, quæ ex delicto:*) That's only for the *word*, but what is all this

to

to the matter? will it therefore follow, that Robbing *Naboth* of his * *Vineyard*, was well done of *Ahab*, and no sin at all against the eighth Commandement, *Thou shalt not steal?* Because *Naboth's Vineyard* was no *res Nobilis?* By as good Reason may they affirm *Incest* or *Sodomy*, or *Bestiality*, or any villany, to be no sin, or at least no sin of *Lust* against the seventh Commandement, because not properly *Adulterium*, according to the *Grammaticality* of the word.

* 1 King. xxi.

51. It is a *Sin*, and *Theft*, and *Sacriledge*, and all these, to steal but a *Chalice*. (Thanks yet for granting so much) or to take away a *Church-Book*; (for these and no better are their own Instances) and shall it be no sin at all to take away those *Lands*, that should maintain the Service or Servants that must serve God with all these? What is this, if it be not *to strain at a Gnat, and swallow a Camel?* Ridiculous *Pharisaisme*, as well as *Devilish hypocrisie!*

52. To commit *Sacriledge* is a Crime which alone is damnable *per se*, but to *teach men so to do*, that is *the Superlative of all wickedness*; Sure, such men do scarce believe there is an *Hell*, or a *Kingdom of Heaven*; or if they believe it, and yet break the greatest, yea all Gods Commandements in one, do not they fear God? when he sweares, that *whosoever shall break one of but the least of these his Commandements, and shall teach men so, he shall be called the least in the Kingdom of Heaven*: which (as (*l*) *Grotius* well observes) is not meant of the *Place of Heaven*, for such men, except they repent, shall never come there, but of the *Time when the Kingdom of Heaven* shall be fulfilled at the end of the World, in the great *Oecumenical Parliament of Heaven and Earth, after the general Resurrection*, they shall be nothing esteemed of there in that World, however they may be cried up here, for wise men among the Fools of this World.

(*l*) *Grot. in* Matth. v. 18, 19.

53. Whom yet to teach more wit at leaſt, ſince they have no more grace: Behold, *ad hominem*, one Argument more for thoſe kind of men, whom neither *Scripture* nor *Reaſon* can do good upon, 'tis *Experience*, the *Miſtriſs of Fools*, and yet full out as good, and as great a *Dame*, as *Miſtriſs Neceſſity*, is this *Miſtriſs Experience*, eſpecially if the *Experience* be *Univerſal*, ſuch as the *Experience of all Ages, in all Places, of all Perſons, ſingle and multiplied too*; I mean, not only of ſo many ſeveral men, but of *whole Families*, yea of whole *Nations*.

54. For did you ever read, or hear of any that did *Rob God*, and indeed thrive of the Bargain in the end? Then what mean all thoſe *fatal Examples* of God's heavy Curſe upon ſo many as have ventured, ξυρῆν τ λέοντα, as *Plato* phraſes it, *to ſhave this Lion*? whoſe diſmal ends recorded in all Hiſtory, as well ſacred as prophane repreſent them, as it were, hanged up in *Chains*, for a terrible warning unto all *Poſterity*, like ſo many *black Monuments of God's deadly Curſe Perſonal, Domeſtical, National*, all theſe.

1. That the *Curſe* will be *Perſonal*, beſides the *Achans*, the *Shiſhak's*, the *Belſhazzars*, *&c.* of the *Old Teſtament*, and the *Ananiaſſes* of the *New*: moſt memorable is that fatal Curſe that found out all thoſe Perſons that medled with *the Temple*, after it was repaired by *Darius* (whoſe *Conſecration and Curſe too*, were both of them valid, *though he but a Heathen*:) It was a Curſe in the Form of it, of the largeſt extent, upon whomſoever they ſhould but * *Manum admoliri Sacro*, as the phraſe is, or but ἐκτεῖναι τὴν χεῖρα, (ſo (*m*) *Eſdras*) not only upon thoſe that ſhall *actually deſtroy* or alter God's Poſſeſſions: but alſo upon all that ſhall but go about to *ſtretch forth their hand*, (*Jeroboam* (*n*) did no more but ſo, ſtretch forth his hand againſt one ſingle Prophet, and yet, for it, did his hand *wither* in the very Act:)

* *Plaut.*

(*m*) 1 Eſdr. 6. 33.

(*n*) 1 King. 13. 5.

Act:) that is, that ſhall Intend, or Plot, or indeavour the Alienation, (ſo a good Interpreter (o) on the place) or if he do not do it himſelf, if he do but help others by *Counſel, or Conſent, or Countenance*; as that Curſe of *Darius*, ſo this very Text of S. *Paul* will reach him home what ever he be, for it comprehends all manner of Acceſſaries, Preparatories, Contrivances, and therefore the *Spaniſh* Tranſlation renders it by as large a word as any is in the *Spaniſh* Tongue, *El que abominas los Idolos, hazes Sacrilegio? Thou that abhorreſt Idols, doeſt thou commit Sacriledge?*

(o) *Joh. Wolph. l. 2. Comment. in Eſram.*

The word *Hazer*, which is uſed for committing, being in that Language πολυσήμον, multiſignificant, as to deal about any way, to cauſe any way, or to follow others evil example, alſo to bear, or bring forth, a full word that fits the men of our Generation, for now adays every Addle Brain is turned *Church Projector*, and is with child, yea Teeming with his own Sacrilegious Baſtard-Brat, or *falſe Conception*, how to rob God moſt colourably: but God ſees Hearts as we ſee Faces, and hath ſtore of Curſes of all ſizes, able to adæquate this ſin in all its Dimenſions; *Zachary* (p) tells you of one ſingle flying Rowl of ſuch Curſes, *twenty Cubits long, ten Cubits broad*, expreſly ſent after the *Thief* to apprehend him where ever it find him at home or abroad. It were enough to verifie all this, if we had no more but that one memorable Inſtance of *Darius* his Curſe, that, at the long run, overtook all thoſe *Antiochuſſes*, and *Nicanors*, and *Heliodoruſſes*, and *Craſſuſſes*, *&c.* that durſt venture upon it.

(p) Zach. v. 2. 3.

Maccab.

55. And indeed (for this Sea of Examples hath no bottome) the time would fail me to tell you out of *Eccleſiaſtical* and *Secular Hiſtory*, of the fatal ends of a Sacrilegious *Julian*, both Uncle

Blond.

and Nephew, of a *Leo* of *Constantinople*, of an *Isaacius Angelus*, and of so many more in the Empire of the *East*, of a *Theodebert* and his Partners (out of *Aimoinus*) in the *West*: That I say nothing of your own old *Rufus*, and his fatal Posterity, nor of your late *Allens*, and your *Wolseys*, and your *Cromwells*, and of your ——— I had almost spoken it out, but that, as your own several *Chronicles* (q) save me that labour, so I remember, that *Lex in sermone tenenda*, especially when it concerns *Princes* that are dead and gone: (what ever *Saul* was, yet because once *the Lord's Anointed*, therefore *David's Epitaph* of (r) *Saul* is a gallant piece.) But assuredly as the Apostle speaks (s) *All these things happened unto them for ensamples, and they are written for our Admonition*, that all men, high and low, one with another, may dread to meddle (of all other sins) with the sin of *Sacriledge*, at least because of the Curse, which is not only so, *Personal* and no more, but commonly *Domestical* also; dilating it self from the Sacrilegious person to his whole Sacrilegious *Family*, *root and branch*, because all of them are usually *Accessaries* more or less: nay, it becomes *Epidemical*, as in the Sin, so in the Judgment, it spreads it self from *Persons* to *Families*, and from *Families* to whole *Nations*, if they *legitimate the sin*: *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump.* 'Tis Apostolical Counsel, worth the taking in time by all, whether Persons, Families, or Nations, be they otherwise never so wise; For ὁ Θεὸς Γεωμετρεῖ. God fulfils all his Works, as I may say, by a kind of exact Geometry, *In Pondere, Numero, & Mensura*, Commensurating his Judgments to

(q) *Stow. ad An.* 1536. and *Godwin* Lord Bishop of *Hereford, ad An.* 1540.

(r) 11 Sam. 1. &c.

(s) 1 Cor. x. 11.

1 Cor. v. 6. 7.

Wisd. xi. 20.

to the sins: He can smite *the Great House with Breaches, and the little House with Clefts*, and proportion National *Sins* with National *Judgements*. Some are so *Superstitious* (saith a Reverend Author upon this Argument) as to imagine that *Bishop's*, and all *Church-Lands*, or Revenues, properly such, (as *pertaining* to the *support* of that Order, Government, Authority, Ministery, Charity and Hospitality, which ought to be in *Clergie-men*, are like *Irishweed* to Spiders and venemous Beasts, prone to burst them, so that *vix gaudet tertius hæres*; nay, though they *possess* them, yet they do not *enjoy* them, for nothing *temporal* can be enjoyed without a *serene mind*, an *unspotted Fame*, and an *unscrupulous Conscience*; which cannot be the Lot of Sacrilegious persons.

Amos vi. 11.

Dr. Gauden above.

56. We need not remember you that not *Ananias* alone, but *Ananias* and *Sapphira* together were Man and Wife in the Curse: For *Zachary* is plain for it, the flying Roul of God's Curse will with all its Dimensions finde passage *into the house of the Thief*; nay more, it shall *remain there in the midst of his house*, saith the Lord, and (*t*) at last *Consume it, with the Timber thereof, and the Stones thereof*: This for God's Curse upon *his Maternal house*. As for the *Moral house*, his Sacrilegious Posterity: Can any of you point out but any one notorious *Church-Pirate*, whose Family is absolutely free from its share in that sad *Hereditary Curse*, which (though upon another occasion) was pronounced against the house of *Joab*, so as (*u*) *there never fails from the house of* GOD'S THIEF, *one that hath either an Issue*, it may be of Blood, (it may be by Duel, or by Murder) or else an Issue of Uncleanness, as God is wont to punish the sin of *Sacriledge*, with giving such men over to some other *Hereditary sin*, (the sorest *Scourge next Hell*)

(*t*) Zach. v. 4

(*u*) 2 Sam. iij. 29.

or

or one that is a *Leper*, that hath ſome *Hereditary Diſeaſe*; or *one that leaneth on a Staff*, that is, a Cripple, or a miſhapen, deformed thing, marked like *Cain*, as it were, with Gods own immediate hand: or that *falleth on the Sword*, that comes to an untimely End, or dies an unnatural Death; or laſtly, *one that lacketh Bread*, that lives or dies a Beggar: This for the Curſe of God upon the Sacrilegious Perſon's *Moral houſe*, as much as upon his *Material houſe*.

57. You need not Saile over for Inſtances in all theſe ſeverall kinds of (*x*) *God's Curſe* upon both the *Houſes*; He that runs may read them in the *Capitals* of ſo many *Ruinated Families* among your ſelves, who (if I miſapprehend not my Author)

(*x*) *Virum magnum, & ſummâ familiarum Anglicarum, hiſtoriæque antiquæ notitiâ præditum citare teſtem poſſumus, quem coràm aliquot viris Intelligentibus & Nobilibus, Religione Proteſtantibus, ipſum etiam profeſſione Proteſtantem narrantem audivimus, quo tempore* Rex Henricus viij. *opima illa Cœnobiorum latifundia*, ducentis Sexaginta & amplius *nobilibus viris, vel gratis, vel permutatione factâ diſtribuiſſet, etiam* Thomam Norfolciæ Ducem, viginti Clientibus ſuis, *qui ei diu fideliter, liberaliterque ſerviſſent, reditum perpetuum* quadringentarum librarum Sterlingarum *ex æquo repartiviſſe*: ex horum viginti nobilium ſtirpe ſupereſſe adhuc hæredes ſingulorum, in ipſis hæreditatibus quas à Duce, patribuſque ſuis acceperunt florentes: Ex toto autem eorum numero, qui Cœnobiorum opibus fuerunt ditati, *non ſupereſſe* Sexaginta familias, *quæ in bonis perſeverant avitis, omnes reliquas familias penitùs eis rebus, quas ſic à* R. Henrico poſſederant hodie excidiſſe: *Idque ſibi ita optunè dixit vir ille Nobiliſſimus, ut ſi opus foret, ſingulos illos poſſet enumerare —— Adeò veriſſimum eſt quod vir Ingenioſiſſimus* Boſenus in politicis dixit, *Reditus Eccleſiæ & Monaſteriorum eſſe velut* Aquilarum Plumas, *quæ, ſi aliarum avium plumis miſceantur eaſdem velut Igne contactas deſtruunt, uſuique prorſùs Ineptas reddunt.* —— *Ita ſi* Deo dicata *miſceantur Laicalibus feudis, & ad temporales applicentur cauſas, adeò non apportant ipſis quicquam Incrementi, ut etiam temporales Reditus, quibus augendis addebantur non minuant tantùm, verùm & ad nihilum perducant.* V. Apoſtolatum Benedictinorum in Anglia per Clem. Reyner, &c. Tract. 1. Sect. 6. p. 227. Infauſta laicis bonorum Cœnobialium poſſeſſio.

can

can within the compaſs of one ſingle County, point out the bare Names, (for that is almoſt all is left of them, with much ado) of above 200. *quondam Noble Families*, amongſt whom King *Henry* the Eighth did diſtribute the *Abbey-lands* by way of Sale, or Exchange, all of them, as we may ſay, diſinherited at this day; whereas within the ſame County, of twenty other Families, whoſe Anceſtors were of the Retinue of *Thomas Duke of Norfolk*, and therefore rewarded by him with the Annuity of 400 *li.* a year equally divided amongſt them, there is not one of thoſe, but to this day, he injoys his Father's well-gotten Goods by way of Inheritance, with improvement, whileſt thoſe other Sacrilegious Eſtates, as if full of *Quick-ſilver*, could never yet ſettle, ſince the firſt *Uſurpation*, but in leſs than *three Generations*, have *changed* and *ruined* too their ſeveral *Owners* over and over: as if that *fearful Curſe of God* denounced by the Prophet (y) *Ezekiel*, againſt the great City *Jeruſalem*, for their breach of the Oath of Allegiance, and further Rebellion (to the King of *Babylon*, though a *Pagan King*, though an *Uſurper*) were for ever entailed alſo of all other Eſtates, upon the Sacrilegious Family, עוה עוה עוה *I WILL OVERTVRN, OVERTVRN, OVERTVRN IT, AND IT SHALL BE NO MORE, VNTIL HE COME WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM*: A ſad *Item* this, for a treble Curſe upon all *Sacrilegious Rebels*.

(y) Ezek 21, 27.

58. By this you ſee experimentally, how God's *Curſe* upon Sacriledge is not only *Perſonal*, but *diffuſive* too, over the whole Family, yea Nation tha'ts tainted therewith.

59. Not to accumulate any more Inſtances out of that confounded heap of *National Examples*, (*Pagan and Chriſtian*) who knows (we have reaſon to ask the queſtion) whether the *Continuance* here of the old National Sacriledge, and the palpable *Contrivance* of ſome to add *New* Sacriledge to the *Old*, be not the Principal ſad Ingredient in this *National Cup* of God's wrath, which (do what we can) muſt, you ſee, go round all over, as that deadly Cup of God's fury, put into the hand of the Prophet (z) *Jeremy*, by way of *Emblem*, with a *command* to cauſe every one, even *the holy City*, and all, to drink it off; and a ſad *Commination* too, *you ſhall drink, ſaith the Lord of Hoſts, and be drunken*, (and ſo we were God knows Drunken indeed, *A DEMENTATED NATION*, *Dead drunk* with God's *Poculum ſtuporis*, * God's Deadly Cup, till we did ſtagger, and too too many fell down with it, yea tumble one upon another,) *and ye ſhall ſpew, and fall, and riſe no more*, (Lord have mercy upon us,) and wherefore all this? *becauſe of the Sword which I will ſend among you*; That is, the deadly Cup, the Sword

(z) Jer. xxv. 27

* Pſal. lx. 3.

Sword, wherewith *we are curſed*, even this *whole* NATION (remember ye (a) *Malachy*) *becauſe we have* ROBBED GOD. We have, if you mark all, too too juſt cauſe to ſuſpect, that this is not one of the leaſt of all our *National* Tranſgreſſions, the Divine Majeſty doth almoſt *Vocally* admoniſh us of, in this his ſo long, ſo bloudy a Viſitation. We were lately *robbed* of our Eſtates, of our Peace, of our Truth, of our Religion, of all, becauſe *we have robbed God*: For this is that *Retaliation* mentioned by (b) *Moſes*, *An Eye for an Eye, and a Tooth for a Tooth*: So Gods *Puniſhments* are ſtill the *Anagrams* of our ſins: In the *Analyſis* of his Judgments, we may viſibly read our ſins in kind; it was ſo of old, (c) and whether *the National overthrow of God's true Religion, and Primitive ſervice in this whole Land, were not a full Memento to us all, of our groſs abuſe of the very ſame by National Sacrileidge and prophaneneſs*; I leave it to judge, unto thoſe *Conſciences* that are not yet utterly *paſt feeling*.

(a) Mal. iij. 8. *&c.* See above.

(b) Ex. xxi. 24.

(c) *See and compare the Hiſtories in* Dan. viij. 12. *with the* ii, iij, *&* iv *Chap. of the Book of* Maccab. *and alſo* 11 Maccab xiij. 6. 8.

60. And if ſo, then to march on ſtill, yea to give fire in the very face of God himſelf, as it were, to charge on ſtill in deſpight of *God's deſtroying Angel* in our way, were worſe than *Scythian barbarouſneſs*, even deſperate Bruitiſhneſs below (d) *Balaam's Aſs*, that could ſtop, nay, ſtoop down at but the ſight of that Sword, that hath been ſo deeply ſheathed into our very Bowels, yea, *drunk with our own beſt blood, ſpent and ſpilt in that Sacrileigious War*.

(d) Num. 22. 27.

61. For we can never find out a fitter Title for that late Unnatural War, than that of the (e) *Orator*, *Bellum Sacrilegum*, (the Superlative of aggravation) a *Sacrilegious War*, in all the *Dimenſions* of Sacrileidge, a *Sin* you ſee, as of a *hainous nature*, ſo of as *heavy a conſequence*: The *Demonſtration* whereof was the ſecond main part of our Pleading, *The matter of Aggravation*. May we now, *Chriſtian Reader*, in God's behalf, crave but the Favour of thy Religious patience, whileſt we paſs *thorow* the third and laſt part, which contains *the Matter of Probation*, and then we have done.

(e) *Cic. in Verrem.*

CHAP.

CHAP. VII.

The Confutation of the fair Colours of Religion, brought in to varnish *over the foul* Sin of Sacriledge.

1. IT consists of these two principal *Scheet-heads*, to wit, Ἀνασκευὴ, καὶ κατασκευὴ; The first contains matter of *Confutation*, or *Non-suite* of the Adversaries Plea: The second concludes with matter of *Confirmation* of our own cause.

2. Touching the first, the matter of *Confutation*, the Adversaries *Plea* for Sacriledge is a *Compound of Pretences*, drawn chiefly from the *two main Heads*, or *Common Places of Religion, and Policy*. For the first of these, *The pretence of Religion*, 'tis not unusual with the *Devil, to transform himself into an Angel of Light*, in both Religions: for in the case of *Alienation, the Papist pretends Plenitudinem potestatis, Canonical Dispensation*, &c. and the like.

3. But seriously and in reason (to go upon their own *Principles*) will a man think that in this particular, the *High Priest of the West*, can *de Jure*, pretend to a higher Power under the Gospel, than was allowed under the Law, *to the High-Priest of the East*? But how-

however in some kind of vows,[f] (as the vow called נדר *votum simplex*) the *votary* might be allowed the *liberty* of *Redemption*, in case the thing were not fit for *Oblation*, (for else if it were fit, it might not at all be changed:) and *the High-Priest* might have the power of dispensation, as it were, in the *estimation of it*, yea, and *commutation* too, but still with the *Addition* of a fifth: yet, in that other kinde of *Compound-vows*, called חרם conceived by way of *Anathema* with Malediction, such as are generally all our *Dedications*, *Compounded* of two distinct Acts, the one of *Consecration* in their use and end, the other of *Execration* in their Nature and Effect. In this kinde of Devotions therefore, neither were the *Votary*, nor the High-Priest himself allowed any the least Liberty, either of Estimation, or Redemption, or Commutation, or Dispensation any wayes: but the thing so devoted, was concluded under the Law of an *Irrevocable Devotion*.

[f] Lev. 27. 11. 13. 27, 28, &c. *Ludovic. Capel. Diatribe de voto Jephte.*

4. What was thus given to the Church, was of old said to be consigned *in Manus Mortuas*, the Law, by this *Style*, may have supposed that the Clergy had no more power to alienate them *de Jure*, than a dead man can *de facto*: otherwise, they should be no longer *manus mortua*, but *manus mortifera*, no longer *dead hands*, but *deadly*, and as subject to Gods deadly Curse too, as any *Laymans*, nay more, *the quality* of the person augments the *gradation*, and doubles the

Sa-

Sacriledge. This on the *Popes*, or the *Ordinaries* part.

5. *On the Votaries part*, the ſin and danger is parallel; for as the Pope cannot lawfully grant me ſuch a Diſpenſation, ſo neither may I lawfully take it: for, ſay the Pope could diſpenſe with my promiſe made to the Church, (that's the moſt he could do) how can he diſpenſe with my promiſe made to God himſelf? being but *Gods Aſſignee*, *or witneſs*, he can no more free me, *really*, from my Obligation to God, than a Witneſs to a Bond can free a Debtor from the payment of the Debt. 'Tis the *Creditor* alone that can *diſpenſe with* the Debt, not all the Witneſſes in the World without him: that I am bound by my Vow, I know it from clear Scripture: That I am looſed from my Vow, let any make it appear unto me from as clear evidence, or elſe I may not truſt to *Mans diſpenſation againſt Gods right*. Thus much to the Papiſt, a far off; and God grant we may never have any more to do with him but ſo, afar off indeed, *God in Mercy*, prevent the Prophecy, which by their ingratitude to God, and this Church, ſome men deſerve, and provoke, *Ne veniant Romani*, Amen.

6. But now to *lay the Axe to the root of the Tree*; *the Puritan* (in point of Religion) pretends *Zeal*. 1. *Againſt Idolatry*, and is for utter *Abolition*. 2. *Againſt an Idle Miniſtry*, and is, (at leaſt pretends to be) only for *Commutation*.

7. Touching the first, the *Zealot* against *Idolatry*: admit, what we deny, and they can never prove, that the *Church Revenues*, as they now stand by Law established, are still abused indeed to *Idolatry* or *Superstition*, must we therefore utterly down with them all *Root and Branch*? Can the Church Lands be worse abused, than the *Censers of Corah*? or will you make your *Ancestors*, the pious *Founders*, *worse* than *Dathan* and *Abiram*, and their Rebellious Company?

And yet behold (after the severe *personal Execution* of the Abusers) God expressly gives order, what? That those Censers because abused, should therefore be presently beaten into *Kettles*, or *Brass pots* for the use of the *Kitchin*? No, but quite contrary, *Take the Censers of those sinners against their own souls*, saith the Lord, g *and let them make them broad plates for a covering of the Altar*: whatever *Mans Ordinance* may be to the Contrary, *Gods infallible Ordinance* is directly, they must be kept still, *In genere Sacro, for the use of the Sanctuary*: And this command God fortifies with a *Reason of perpetual Consequence*, as forcible now as then, *For*, saith he, *they offered them unto the Lord, therefore they are hallowed*: Behold Gods express *Acceptance* of the *Act*, even then when he rejects both the *Actors*, and their *Intentions*.

g Numb. 16. 37, 38.

8. Can we expect a clearer *Precedent*, than is this full *Determination* of God Almighty upon the Case? for what, in the sub-

ſubſtance of that whole *Hiſtory*, can they ſay was *Typical* or *Levitical*?

Sure the *Equity*, yea *Religion* of that Divine ſentence, the old *Law-makers*, the wiſe Founders both of the *Civil* and *Statute-Law*, were ſenſible of. For *Jure Inſtitutorum*, ſaith *h Schneidwin* for one) *Things once given to Religious uſes, which cannot now upon ſome emergent occaſions be ſtill ſo imployed, (as to maintain Maſſes for the Dead, or ſo, &c.) yet they may not revert to the Donor, or to his Heir, nor be imployed to prophane or common uſes*, his Reaſon is, becauſe *Quod ſemel Deo dicatum eſt amplius ad prophanos uſus transferri non debet, ſed talia oblata & relicta ad alium pium uſum converti debent*. I well know, *ad hominem*, of how little authority this Law is like to be, or indeed, all the good Laws of God and man, if croſs to the humour of the men I am now dealing withal. The ground therefore why I quote this Law, and other ſuch like Laws is for the Reaſon of thoſe Laws, becauſe, *Semel Deo dicatum*, &c. *What was once given to God, muſt be Gods for ever*. And this *Reaſon* is expreſly grounded upon *i Scripture* too.

h Inſtit. l. 2. *Tit.* 1. § 8.

i Num 18. 38. See above, page 126.

9. And therefore *the Wiſdome and Religion* both of your better *Anceſtors*, had a ſpecial reſpect unto it, as may appear by *two notable Acts of Parliament*: the firſt *k* paſſed almoſt 400 *years ago*, in the 17th, of *Edward the*

k Among the Statutes at large in the publick Library at *Oxon. Statutum de Terris Templariorum. Coke l.* 11. *fol.* 25.

Second, at the Diſſolution of the *Templars*, which was become *Ordo impietatis*, and therefore voted down, not by a Private *Cloſe-Committee* of one ſingle City, or Nation either, but by a *general Act of all Chriſtendom*. But then what became of all their Lands? you ſhall finde in that EXCELLENT *Statute*, that for their part your godly Anceſtors, made a Conſcience of turning thoſe Lands into *Lay-fees*, and therefore did then, and there, upon ſundry *Reaſons of Religion and Honeſty* both, in that Statute excellently well delivered, to the praiſe of the Piety and Chriſtian Wiſdom of that Age, reſtore all thoſe Lands to the Church by Act of Parliament. Some of thoſe reaſons may be worth your notice, becauſe they may concern you now at leaſt as much as them: The firſt is, becauſe however thoſe Lands were now abuſed, yet originally *they were given to the Augmentation of the Honour of God. 2. For the good of Vniverſal Holy Church. Therefore 3. Thoſe honeſt Common-wealths-men thought themſelves bound in Conſcience for the Health of their own Souls to preſerve them ſtill to godly uſes:* That ſo 4. *The godly and worthy will of the Givers might be obſerved* in genere, *though it could not then* in ſpecie.

10. And this fourth Reaſon is in that one Statute repeated twice for failing: May their good Example be a warning to you all, that it may not riſe upon in judgment againſt you, as againſt all the reſt of this Generation. For the *good will of the Dead*, the Pious Foun-

Founders of *Holy Places* and *Portions*, is another *Sacred thing*, and therefore ungodly to *alter* and to *fruſtrate* it, was alwaies amongſt all good men held a hainous Crime, as being 1. *Impious to the Dead.* 2. *Injurious to your godly Anceſtors*: and 3. *To your own Poſterity* It will prove no better than *fatal Sacriledge.*

Therefore the *Determination* of that wiſe Aſſembly was this, That *neither our Lord the King, nor any other chief Lords of the Fees, nor any Perſons whatſoever ſhould by Eſcheat, or by any other means have or enjoy any of thoſe Lands, but they ſhould be ſtill converted, and charitably diſpoſed of to godly uſes*; and therefore they were given to the *Prior of the Hoſpital of Saint John of Jeruſalem*, as it were, *in eodem genere*, though changed *in ſpecie*. And yet thoſe *Templars*, to whoſe Lands your Anceſtors ſhewed ſo much Religious reſpect, were no Church-men neither, but Souldiers: How much greater then ought your *Care* and *Conſcience* to be, for the preſerving of thoſe Lands which belong to the Church directly?

11. The *ſecond Act of Parliament* you may have amongſt your private Statutes, 2. of *H.* 5. upon the *Diſſolution of Priors Aliens*: The Reaſon expreſſed in the Preamble, was *ad Intencionem, quod divina Servitia in locis predictis poſſent plus debitè fieri per gentes Anglicanas*, &c. ſo that ſtill *divina Servitia*, was their main care: Therefore

'tis obſervable, that upon the ſame premiſed grounds, immediately at the diſſolution of thoſe *Priors Aliens*, the King kept them not in his own hands, but gave them to other religious uſes: as for inſtance, *To the Monaſtery of Shene*, (which he Founded) *to the Dean and Canons of St.* Stephen, *&c.*

12. Say again, that thoſe were *Times of Ignorance and Blindneſs*, and that therefore in thoſe times the *Impulſive Cauſe* might be meerly *Superſtitious* in the particulars, yet for all that, the *final Cauſe* was right ſtill in the general, namely, to *honour God*, to *maintain his Service*, &c. as may be ſeen in all their *Evidences* and *Donations*, which ever bear this Clauſe, *Deo & Eccleſiæ*; *To God and the Church*, before there be any mention of any *Saint*, or other ſuppoſed Superſtitious uſe. Now in all Reaſon, although the *Impulſive Cauſe* may ceaſe, yet the *Final Cauſe* ceaſeth not, nor the good effect flowing from it.

So that far ſafer it were to minde that, in a reverend reſpect unto, and imitation of thoſe wiſe men your godly Anceſtors, who took hold of the *general Intent* of the Pious Founders, however after abuſed by the particular Succeſſors.

13. And that you may once for all, know directly what that *general intent* was, Take it in the very words of the old

old Form of *Dedication*, yet extant in the *Capitular* of *l Charls the Great*, (a man equally as far from *Idolatry* as he was from *Sacriledge*; witneſs againſt it that ſevere paſſage of his in his book of * *Images.*) In the Preamble of that *Form*, the whole generality of the people, doth firſt of all acknow-

l Scimus res Eccleſiæ Deo eſſe Sacratas, *qua propter ſi quis eas ab Eccleſiis auſert proculdubio Sacrilegium committit.* Cæcus.

cuim eſt qui iſta non videt. Quiſquis ergo noſtrûm ſuas res Eccleſiæ *tradit*, Domino Deo illas offert, *atque dedicat, ſuiſque Sanctis & non alteri dicendo talia & agendo Ita, Facit enim* Scripturam *de ipſis rebus quas Deo dare deſiderat, & ipſam* Scripturam coram Altari, *aut ſuprà tenet in manu, dicens ejuſdem loci Sacerdotibus atque Cuſtodibus,* Offero Deo atque dedico omnes res, quæ in hac Chartula tenentur inſertæ [*pro remiſſione peccatorum meorum, ac parentum & filiorum*] aut pro quocunque illas Deo deliberare voluerit ad Serviendum ex his Deo in Sacrificiis, *Miſſarumque Solemniis, Orationibus, Luminariis, Pauperum,* ac Clericorum Alimoniis, & cæteris divinis cultibus, *atque illius Eccleſiæ utilitatibus, Si quis autem eas inde, quod fieri nullatenus credo, abſtulerit,* ſub pœna Sacrilegii *ex hoc Domino Deo, cui eas offero atque dedico, diſtrictiſſimas reddat rationes. Ponit etiam in ea alias* Conjurationes, *quas Enumerare longum eſt.* ——— *Abſit ut rerum Eccleſiarum cupiditate, vel oblatione* Sacrilegi, *aut* Anathema *Efficiamur, aut talibus* Laqueis *unquam devinciamur: quoniam ſcimus Anathematos homines, vel Sacrilegos, non ſolùm infames, & à Conſortio fidelium alienos eſſe, ſed etiam à Regno Dei extorres fieri, non dubitamus. ut ergo omnis ſuſpicio à nobis auferatur, profitemur omnes* ſtipulas dextris manibus tenentes *eaſque propriis è manibus ejicientes, coram Deo & Angelis ſuis, ac vobis cunctiſque Sacerdotibus, nec talia facere, nec facere volentibus conſentire, ſed magis Deo auxiliante reſiſtere:* ——— nec cum iis cibum Sumere, *nec ad Eccleſiam, vel ad Palatium, aut in itinere pergere, nec noſtros Caballos, vel reliqua* pecora noſtra cum eorum peccoribus, *aut ad paſtum ire, aut ſimul habitare, vel manere* ———*ne pro eorum Iniquitatibus unâ cum eis, nos & noſtri, quod abſit, pereamus; Scimus enim quia* periit Juſtus pro impio, &c. *ut ergo hæc omnia à vobis, & à nobis, ſive à ſucceſſoribus veſtris, & noſtris futuris temporibus abſque ulla diſſimulatione conſerventur, Inter veſtra* Capitula inſerere Jubete, Capitul. Caroli Magni Wormatiæ, lib. 6. cap. 285. * *Lib. 3. cap. 17. de Imag.*

ledge

ledge, that *whatsoever is given to the Church, is consecrated to God.* 2. *That whosoever takes away such things from the Church, doth undoubtedly commit Sacriledge: and that he must needs be stark blind that doth not see all this to be so indeed:* This is therefore a far greater *blindness* in any now adays, to doubt either of *Consecrations*, or of *Sacriledge*, or of the *Effect of the Curses*, &c. than was that *blindness* they impute unto their devout Ancestors.

14. Then follows the *Form*; and here first of all, *The Founder or Donor layes upon the Altar the Schedule, which contains an Inventory of all his Gifts, or holds it over it in his hand, saying to the Priests and Guardians of that place, I do offer unto God, and dedicate all those things that are contained in this Paper:* And these their Donations they do seal up with many a heavy Curse, and second it with the significant Ceremonies of those times, as by scattering of Straw to and fro, the old *Rite* of *Excommunication* in allusion to the *Destiny* of the ungodly, *Psalm* 1. 4. who are compared to *the Chaffe, which the winde driveth to and fro* and the like: and *those Curses they do lay upon themselves, and upon all those that shall go about to alter or alienate, or but consent to the Alienation, vowing that they will be so far from that, that they will, by Gods help, resist all such to the utmost of their power, and renounce their company man and beast:* Their reason is, *lest being partakers of their sin, they should for company perish with them for ever.*

15. But

15. But that which is moſt obſervable in the *Form*, is that after the *Repetition* of their own particular Intentions, (ſome of them it may be Superſtitious, and ſome others right enough, the Corn may eaſily be winnowed from the Chaffe) then they ſum up all in theſe general terms, thus, That *they Offer it all, for whatſoever ſhall be pleaſing unto God, towards the maintenance of his Divine Service, for the ſuſtentation of the Clergy, and all other things that may be honourable to God, and profitable to Holy Church:* Which expreſs general words, with charitable Judges, may well bear the ſenſe of an *Implicite Renouncia-tion* of all contrary Idolatry or Superſtition, or abuſe in the particulars, which in them, living then under no better light, may be preſumed to be repented of, among their *ſins of Ignorance*. And this with the Premiſes may ſerve in Confutation of the *firſt pretence of Zeal againſt Idolatry for utter Abolition.*

16. Follows now the *ſecond Religious pretence of Zeal againſt an Idle Miniſtry*, which pleads for, (at leaſt pretends to no more but) *Commutation* only. For ſo, this *Church-Patrimony* which now maintains but an idle Company of *Apoſtolical Biſhops and Paſtors*, ſhall be far better imployed to maintain a powerful preaching Miniſtry, forſooth, that ſhall reſtore the *Purity of the Goſpel*. This is the Plea.

To which, by the way, (to ſay no worſe) 1. Is not this againſt all Reaſon and Equity, that the Adverſary ſhould take upon him to be

be both *Party* and *Judg*, both of the *Charge* and of the *Change* too.

17. But to the *Change* it ſelf, either they intend to Change for *the better*, or for *the worſe*; if they ſay for the better, then firſt the *Amelioration* muſt be made appear to be clearly ſuch, that in it at the leaſt, *finis legis*, ſhall be kept, and Gods Service will be better ſupported. 2. To do it by way of *Addition* to it, was once *m Gods own* expreſs Direction upon the Caſe, not by way of *Alteration*, or down-right *Commutation*; God in his Wiſdom ſo ordained it, as ſuſpecting men might change for the *worſe*, even then when they pretend to change for the *better*, leſt therefore a gap might thereby be opened to mens *Frailty*, or *Fraudulency*, God would not ſuffer a man to change at all, no not a *good* for a *bad*, but rather to *double his offering*, if he would needs be changing. 3. They may not only *pretend*, but *intend* too to change for the better, and yet through Gods juſt Judgment upon *Changelings*, it may prove the worſe for the *Conſtitution of this Common-wealth*, or other emergent cauſes; and if they be not ſure to change for the better, as 'tis very much to be feared they cannot, then we had as good keep us as we are.

m Levit. 27. 10. 33.

10. But ſay, *Pretences* were become very *Truths*, and that they wiſer men then all the whole *Catholick Church* beſides, down from *Chriſts* dayes, and upwards too, might haply change for the better indeed: yet

yet in a very wiſe *n Italian* States-man, I finde an old *Rule of State*, (conſonant to the *Rules* of *Religion* too) which before we change, would be vary ſeriouſly pondered.

n Le leggi nuove, anchorche in qualche parte fuſſero migliori, mancano di quel Riſpetto, *e di quella* Forza, *che* L'antichita, *e la conſuetudine ſogliono appertare a tutte le coſe e caſi a poco a poco, debilitando ſi ipiu veri fondamenti del governo, conviene facilmente cadere, urtato dall' Ambitione de pochi potenti, O dalla Licenzà del popolo, il quale*, perduta una volta la Riverenza verſo le leggi, ſuole ſpeſſo inſurgere contrà di loro, *con nuove e perverſe uſanze; come auvenne in Roma*, &c. Mario *Favorito dal Popolo contro le leggi*, &c. Paruta della vita Politica libro Terzo.

And this is it: *Upon* CHANGES, *eſpecially of Government, follow* NEW LAWS *which though in part, poſſibly better than the Old, yet will want much of that reſpect and force or Authority, which cuſtom and Antiquity are wont to procure unto all things and thus by little and little, the very* FOUNDATION *of Government will undermine it ſelf: ſo as in time all the whole* FRAME OF STATE (we may ſay the ſame *of the Church*) *will inſenſibly down to the ground, being juſtled out by the ambition of a few great ones, or by the licentiouſneſs of the many, the People, who having once forgotten the reverence they owed unto the old Laws, will ſoon make Inſurrection againſt all manner of Laws whatſoever*: The truth of all this is clear, in the Caſe betwixt the State of *Rome*, and *Marius* the Peoples Favourite againſt the old Laws, *&c.* Thus far the *Italian States-man.*

19. And this *Forraign VViſdom* upon this very Caſe too, was as I may ſay, *naturalized*

p See the Proclamation for the Uniformity of Common prayer before the Book of Common Prayer.

ralized here by a *Royal* p *Act, for the Authorizing an Uniformity of the Book of Common-Prayer, &c. Eſtabliſhed by Act of Parliament,* wherein to prevent the Temptation to, and Imputation of FICKLENESS, that GREAT SCANDAL OF STATE, the Royal Admonition runs thus, *We do admoniſh all men, that hereafter they ſhall not expect, nor attempt any further* ALTERATION *in the Common and Publick Form of Gods Service, from this, which is now eſtabliſhed, for that neither will we give way to any to preſume, that our own Judgment having determined in a matter of this weight, ſhall be ſwayed to alteration by the frivolous ſuggeſtions of any light Spirit: neither are we ignorant of the Inconveniences that do ariſe in* GOVERNMENT, *by admitting* INNOVATION *in things once ſetled by mature deliberation: And how neceſſary it is to uſe Conſtancy in the upholding of publick Determinations of State, for that ſuch is the unquietneſs and unſtedfaſtneſs of ſome diſpoſitions, affecting every year new forms of things, as if they ſhould be followed in their unconſtancy, would make all Actions of States ridiculous and contemptible: whereas the ſtedfaſt maintaining of things by good advice eſtabliſhed, is the weal of all Common-wealths.* Behold a *Fort-Royal*, ſtrong enough againſt all ſuch Changes, if but well *manned* and *maintained*,

20. And indeed the *Platform* of it was borrowed from the wiſeſt mortal King that ever was, *Solomon* it is, who gives us all fair warning, ſaying, q *My Son, fear thou the*

q Prov. 24. 21, 22, 23.

Lord

Lord and the King, and meddle not with them that are given to change: The Precept is backed with an ominous Prophecy, *For their Calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both*, (both *Changers and Medlers*: Theſe *things alſo belong unto the wiſe*: as wiſe as ſome men may think themſelves, were they as wiſe as *Achitophel*, they may need; and they ſhould take this wiſe counſel betimes, leſt they prove *Achitophels* at their latter end.

21. But if *Solomon* had not given us this fair warning, we may know thoſe mens good meaning in the *Change*, by their Intentions and Endeavors too, *ad ultimum Potentiæ*, expreſſed in the *Bill for Abolition offered at* Uxbridge: *r Exchange is no Robbery*, was once your Proverb, but our late ſad Experience of thoſe Reformers good Intentions in the change, may have taught us more wit, then ſtill to believe words: As once the Orator, ſo may we now juſtly cry out, *Quid verba audio cùm facta videam?* let their Actions ſpeak, and they'l ſpeak loud, and tell you what goodly Change they mean to make. Behold, *Teſtimonia rerum, & loquentia ſigna*: In two late flouriſhing Kingdoms at once, as in a *two leaved broad Glaſs*, you may clearly ſee, that, under pretence of *Commutation*, they have at laſt, compaſſed their great Project of utter *Confuſion*, in the utter *abolition* of the chief Offices, and Sacrilegious Converſion of the *Church Lands*, and *Revenues*, to their own proper

r A full Relation of the paſſages concerning the Treaty at *Uxbrige*, &c. p. 160.

Lay-

Lay Uses: Except it may be *Offam Cerbero*, here and there a bone cast, to stop the mouths of such as otherwise would bark out against their crying sin of *Sacriledge*. For as an *s* Author upon our Text saith too truly; *They deserve no other Epithet, whom Covetousness hath allured to Innovate all in Church and Religion, and all out of a hope thereby to inrich themselves with the rich spoils of the old Church and Religion, under pretence of sprinkling their false petty Shepherds with a few drops, that so themselves without controul, may swallow up all.* Of some of our Reformers, *Pudet hæc, & dici potuisse, & non potuisse refelli.*

s Non alio censendi Elogio sunt, quos Templorum & Sacerdotiorum Opulentia ad fidei dogmata novanda illexit, qui suos Pseudopastorculos aliqua divitiarum particulâ asperserunt totum ut ipsi devorarent Impetuè. Contzen ad Rom. cap. 2. 22.

22. But in such a case, should they, or we all hold our peace, very Heathens would open their mouth, and plead Gods Cause for us against them: would you think a *t Plato*, by the meer light of nature could charge such a kinde of *Sacriledge* with flat Atheism? *Whosoever* (saith he, speaking there expresly of Sacriledge) *wrongs the Gods any of those waies, he must of necessity be guilty of one of these three crimes, either he absolutely thinks there is no God at all: or secondly, that if there be a God, that he is a God careless of what is done here below: or thirdly, That this God is nothing so just or so terrible to offenders as the*

t Ὅσα δὲ λόγῳ καὶ ὅσα ἔργῳ περὶ θεοὺς ὑβρίζω τις λόγων ἢ πράττων, οὗτος ἐν δὲ τι τῶν τριῶν πάσχει, ἢ θεοὺς οὐκ εἶναι ἡγούμενος, ἢ τὸ δεύτερον, ὄντας οὐ φροντίζειν ἀνθρώπων, ἢ τρίτον, εὐπαραμύθητους εἶναι, θυσίαις τε καὶ εὐχαῖς παραγομένους. Plato de legib. lib. 10 principio, Περὶ ἱεροσυλίας, De Sacrilegio.

the world is made believe, but either corrupt, one that will be bribed in his own Cause, or a very tame facile God (with all profound reverence, be this but repeated to the Conversion or Confusion of the Authors of such Atheistical Opinions and practices:) *a flexible God, whom you may offend at pleasure, and re-appease as you please with a few good words, for many bad deeds.* God deliver us from such a *Childish ridiculous Religion*, nay, from such *damnable Atheism*, in thought, word, or deed: for as the *x Glossator* of this Text in *Plato* well comments by such carriage towards God, in *attributing such absurdities unto God, what is any one, the least, of all these three wayes, but utterly to raze down the Foundation of all Religion*, and even then, when in words we *profess a GOD, in WORKS to deny HIM*, as the *y Apostle* argues the Case?

23. And as for t'other part of the pretence, the powerfulness of their *Ministry* and the Purity of their *Gospel, &c.* will you take our *Lords Advice?* Then judge of the *Tree* by his *Fruit*, for *z by their Fruits ye shall know them*, saith the great Shepheard and Bishop of our Souls; and there he speaks directly of *Teachers* too, and bids us judge of the *Doctrine* by the *Fruits* it brings forth, be they good or bad; and who sees not that since those *powerful Preachers* came up, (we speak of the generality of them) we had more *Christian Blood shed*, we had more *Spirits of Error*, conjured up within the Circle of this one Island, (to the credit of the *Cause*

x *Vel Deos non esse, &c. —vel illos prater æquum & bonum Muneribus & precibus concilixi: Illa enim absurda Deo attribuere, est negare Deum:* Joh. Serran. *in* Platon.

y Tit. 1. ult.

z Mat. 7. 16.

be it ſpoken) and within the compaſs of one *Trienniam*, the ſpan of one three years of *Schiſm* and *Rebellion*, than was raiſed in the whole Chriſtian world beſides (all circumſtances conſidered) in thrice three hundred years.

And now having confuted their holy pretences drawn from colours of Religion, we paſs on to examine their *State-Wiſdom*, conſiſting of *four points of Policy*, as it were the *four Elements* that make up the whole compound of their *Plea for Sacriledge:*

Chap. VIII.

A full CONFUTATION of three Reaſons of State, *or Pretences of Policy*, for the Practice of Sacriledge: *namely*, 1. Juſtice *upon* Delinquents. 2. Publick Peace. 3. State-Neceſſity.

1. THe firſt is a *pretence of Juſtice upon a Delinquent Party.* The ſecond *a pretence of Peace to the whole Kingdom.* The third, a *pretence of State-neceſſity.* The fourth, a *pretence of power Legiſlative to diſpoſe of the Church Revenues, as they ſee cauſe.* Theſe be the *Ragioni di ſtato* of our Engliſh *Machiavels.*

To all which firſt in general, *Super totâ Materiâ*, we may well preface with the honeſt Obſervation (you may call it an Oracle) of that Noble *Venetian* Knight, *Paulo Paru-*

Parata, In questo corrotto secolo con certo vano nome di RAGION DI STATO, *si vanno spesso perturbando, e confondendo tutte le cose humane e divine:* That is, *In this Corrupt Age, under pretence of a certain vain thing, called* REASON OF STATE, *men too too oft go on so far, till have troubled, yea confounded all humane and divine matters:* Thus he. But e're we encounter them, we had need to pray, from such States-men, and from such reasons of State, as will make true Religion but a stalking Horse to false Policy: *Good Lord deliver us.* Once you may be sure of this, that one day you shall not be *Judged by your vain Reason of State*, but by your *True Religion to God*, and *Real Reverence to Holy Church under God.* N. B.

2. To the particulars: One doth well define *Sacriledge a coloured Theft, under pretence of Law:* To begin therefore with the first Pretence, 'Tis the *Pretence of Justice upon a Delinquent Party*, accused of two Crimes. 1. *Of old Collusion* and fraud at the first original Purchase of those Church Revenues. 2. *Of another great new Crime, since*, called *Malignancy*, which is in plain English, a compound of *Religion to God*, *Duty to the Church*, *Loyalty to the King*, This is that terrible *Chimæra*, *Malignancy*; the fear whereof, far more than the fear of *God*, or of the *King*, hath already Conquered, and now possesseth the *Hearts* of the People, the *Heads* of some Peers, and the *Tail* of the Priests.

3. To prove the first the *Collusion*, they'l

tell you that of old the Priests took advantage of the simplicity of the times and of the men, when both were at the worst: and men fawned upon, or frighted, upon their death-bed were fraudulently perswaded to do they knew not well what: and clearly to prove all this, they produce strong evidences, such as, for instance, *the merry Case of Naples*, &c. and the like. This is the Plea, coloured with the odious imputation of Covin, Covetousness, and Ambition in the *Priest*, Blindeness, and Superstition in the *People*.

4. I am confident men are too rational, to expect we should confute this seriously: But yet how do they evidence the Collusion? for first, a wise man would think it hard for a third Person, to tell what passes betwixt a *Penitent* and his *Confessor*; especially the Penitent dying upon it. But 2. Admit there had been fraud indeed in some one odde case or other, (for to *affirm* this universally *of all* Church-Donations, were both very *untrue*, very *Immodest*, that we say not impudent and very *uncharitable*) although the particular intent might be bad in the deceiver, yet at least for the general of it, *the Intent* might be *good*, and *Religion in the party deceived, viz.* To *further the Service of God, and the salvation of his Soul*, as we have * proved before. 3. Why may not we in such a case, for Gods Interest, and the *Right of the Church*, say as you say in your own Law, for the Right of your Client, or the Interest of

* See above page

the

the Common-wealth, BETTER A MISCHIEF, THEN AN INCONVENIENCE: Better ſuffer ſome ſuch one private injury, than open a publick gap to Sacriledge: as it was better for the Princes of *b Iſrael*, though circumvented by fraud on the *Gibeonites* part, yet to keep *promiſe* with the Deceiver, than to open a gap unto Perjury, and the penalty attending upon perjury. But *Ex abundanti* in one reſpect more, the ground of both thoſe caſes may be one and the ſame, namely, becauſe, * *Semel Deo dicatum, what is once given to God, muſt be Gods for ever*: For was not this the very caſe of the *Gibeonites*, where, beſides the *Interpoſition of an Oath, à parte ante*, there was alſo *the addition of a Dedication, à parte poſt*; they were given to God, and even therefore afterwards *c* thoſe *Gibeonites* were called *Nethinims*, from נתן which ſignifies to give, becauſe they were given for the ſervice of the Temple, *To be hewers of wood, d and drawers of water for the Congregation, and for the Altar of the Lord*. 'Tis true, their Office was for the matter, but vile and baſe, as may appear by that *proverbial* ſpeech among the Jews, *f From the hewer of thy wood, unto the drawer of thy water*: yet behold ſo many hundred years after, how ſevere an avenger God was of the injury done, though by a King unto his *Nethinims*: and if God be ſo tender over his *water-bearers*, will he not much more avenge the blood of his *High-Prieſts*? This by the way, upon occaſion of

b Joſhua 9. See above page

* *Semel Sacrata vero numini, per veram Eccleſiam, prophanari ruurſus, aut in fiſcum redigi non poſſunt.* Weſebec. paratit. *c l.* 1. *T. xi.* § 4.

c Ezra 2. 43.

d Joſh. 9. 27.

f Deut. 29. 11.

the *parallel* of the *Gibeonites* fraud with the ſuppoſed deceit of the old Prieſts in the obtention of thoſe *Teſtamentary Donations.*

5. But fifthly and laſtly, admit the charge of Colluſion be falſe, and the caſe not ſo indeed, (as for the general, the contrary is moſt apparent;) then *under pretence of Juſtice*, what an extream Injuſtice is this, *Invito donatore, Who being dead, yet liveth*, in his laſt Will and Teſtament: for if an Apoſtle may be Judge upon the Caſe, a *Teſtament is of force after men are dead*, (Heb. ix. 17.) *Invito donatore*, I ſay, and *Invito poſſeſſore* too, and both *bonæ fidei*, in deſpight of God and man, *feloniouſly*, to take away the Churches Right, yea, Gods own Inheritance? *g Inter pares*, ſo to do, were high Injuſtice, though but a violation of a *civil contract*, or *ſtipulation*; how much more heinous then muſt the uſurpation be againſt our Superiour, yea, againſt the Supream Lord, the God of Heaven and Earth, whoſe *Right, by all Laws is abſolute, Irreſpective, Independent.* This is the very Argument of *King Withred*, in his *h Council of Becanceld*, almoſt a thouſand years ago. And thus much in anſwer to the Imputation of *Colluſion*, and the firſt pretence of Juſtice againſt it.

g Deut. xviii. 1, 2.

h *Scimus & veraciter extat, ut ſi quid ſemel acceperit homo de manu alterius in propriam poteſtatem, nullatenus ſine ira & ultione illud dimiſerit impunitus.* Ideò horrendum eſt hominibus expoliare Deum vivum, & ſcindere Tunicam ejus, & hæreditatem ejus. *quotquot ex aliquo conceſſum ei fuerat de terrenis ſubſtantiis.* S. H. Spelman *in* Concilio Magno Becanqueldenſi, ſub Withredo Rege Cantii, A. C. 694.

6. As

6. As for the second point of *Delinquency*, the charge of *Malignancy*: God forbid but offenders indeed, such as have really violated the known Laws of God or man, should have condigne punishment, and *Imprimis (Church-men.* So the *Trial* be *Legal*, and the *Triers* (according to your own Law) *k homines legales & pares*, and therefore not parties, or enemies, against such *Jurors* the Law will allow of a *principal challenge:* Lastly, so they be tried not *ad placitum*, but by the old standing Rule, *The known Law of* England; which, to define out of that known Author, (*Doctor and Student*, Chap. 4.) must be grounded, 1. *On the Law of Reason.* 2. *On the Law of God.* 3. *On the general Customs of the Realm.* 4. *On the Principles, or Maxims of the Law.* 5. *On particular Customs.* 6. *On the Statutes, or Acts of Parliament.* All which above, have put in their Plea for the Church.

But secondly, if *bare Accusation* may serve the turn, who can be Innocent? especially, if by the Faction or Malice of a prevailing party, *stilo Novo*, he be called an Offender, who is most Faithful to God, most Dutiful to the Church, and most Loyal to the King. The pretended crime hath been published, and really punished also, any time these seven and twenty years, and 'tis to prove yet.

Thirdly, If some of the Clergy were guilty, yet sure not *all*; all are not such, and by what Law of God or Man, must the

k *Magna Charta*, 9 H. 3. S. 29. *Juries* ought to be persons considerable and knowing, they *anciently used* to be *twelve Knights*. So sayes Sir *Edward Coke* in his Comment upon *Littleton's* Tenures, citing Mr. *Lambert*——The meaning of *Legalis Homo*, to qualifie him of a Jury, is not, nor formerly was, meant to be only a man of 40 *s. per annum*, but to be at least in some good measure, *In Legibus peritus*, as some are of opinion; and so as it were a kinde of assistant to the Judge. *This is the observation of a wise man*, Nomine & re. Sir *Robert Wiseman in his learned Book* of the Law of Laws. Edit. 1664. *Notes touching the alteration of some Laws*, p. 116, 117.

Righteous ſuffer meerly for the wicked. The *l. School* determines *it unlawful to Excommunicate an whole Univerſity*, or Corporation, becauſe of the poſſible *mixture* of ſome good with the bad, how much leſs to Excommunicate a whole Community to all Generations, and can it then be lawful hand over head, to *deprive* a whole *Tribe*, Gods own *Tribe*, with their Wives and Children, and all for ever and aye, without hope of redreſs, or recovery.

l *Ipſa Communitas non poteſt Excommunicari.* Aquin. Suppl. 21, 5. 0.

Fourthly. Say all this whole preſent Generation of Clergy-men were really guilty of all the Crimes laid to their charge, and guilty every man of them, what is this to *future Succeſſion*, out of all doubt innocent as yet? *Perſonal Delinquency may forfeit the Perſonal Right* of the preſent Incumbent, the Offender; but it cannot forfeit anothers Right: By the Laws of other Nations, (and as I am aſſured by your *m* own Law too) the forfeiture can extend no farther than the Title: Now whatſoever a Clergy-man poſſeſſeth, is all in *Jure Eccleſiæ*, and *Jure Dei*: is all in the Right of the Church, and in the Right of *God*.

m The Law is clear, if a Clergy-man commit Treaſon or any other capital offence, he forfeits not the Right of his Church, but only the preſent profit during his own life, or Incumbency. See *Stamford's* Pleas of the Crown, 187.

7. As for the firſt, *Jus Eccleſiæ*, the Perſonal Delinquency of a Clergy-man can no more forfeit, or impeach that, than the *Guardians* perſonal offence can prejudice his Ward under age: for in this ſenſe you ſay, *the Church is alwayes under age*, alwayes a *Minor* in the World: *God's, the Kings, and the States Ward*: God, the Supream Guardian

dian of the Church can and will defend his Ward, let the under-Guardians look to it, as they will answer the Supream. 'Tis both the comparison and conclusion too of your own *n* Lawyers upon the case, grounded upon divers *Records* best known to your own selves.

n Ecclesia semper est infrà ætatem, & fungitur semper vice minoris, necesse juri consonum quòd infrà ætatem existentes per negligentiam custodum suorum, exhæredationem patiantur, seu ab actione repellantur. Sir Edw. Coke, *super Magna Charta*, page 3.

8. And as thus in respect of the Church, no Clergy-man can forfeit the Lands and Revenues which he enjoyeth only in *Jure Ecclesiæ*: So fifthly and lastly, much less in *respect of God*: for a Tenant for Life or Years, can but forfeit his own Lease, for his own time; he cannot forfeit the right or property of his Tenement, that belongs to his Land-lord: How then can any mans fault forfeit *Gods Right*? for we have proved it before by Gods Law, and (as we are given to understand it from some of your own sages) by your own Law too, that of all Church Revenues *God* is *really the Proprietary*, the Clergy but the *Usufructuary*. This is enough to tear off from the painted face of Sacriledge this first Vizard, *the Pretence of Justice upon Delinquents*.

9. From the premises may clearly appear, how impertinent, and unjust some men are, who maliciously mis-apply against our *Prelates and Church men*. Some vehement declamations, and disputes of *John Wickliffe* in the 19th. of his 45. Articles, and *John Huss*

Huſs 43. Arguments againſt the *Temporalties of the Church*: without any due or juſt Conſideration, either 1. of the *Time when*, or 2. *Place where*, or 3. the *Parties* againſt whom, or 4. the *Matter* about which, or 5. the *manner* how far, either *John Wickliffe*, or *John Huſs* delivered thoſe Poſitions: Any one of which ſingle Circumſtances ſoberly, and ingenuouſly pondered, doth quite alter the Caſe.

For 1. As for *the Time*, it was when the Clergy ſo ſuperabounded in their Revenues, that a Law ſeemed neceſſary to interpoſe, and reſtrain the Oblations, by *Mortmain*, *p When the People brought much more then enough*, as in *Moſes Caſe*, *Exod.* xxxvi. 5. when the people were ſo liberal of their *Oblations*, and *Donations* unto the *Clergy*, That, to phraſe it with S. *Luke*, chap. vi. 38. in an higher ſenſe, they ſeemed as it were, *preſſed down, ſhaken together, and running over into their boſoms*. But now the caſe is altered, there is no great fear, in this our Age, that the people will over-do in this kinde. The notable *Subtractions* from the *Biſhopricks*, and *Deans*, and *Chapters* in the laſt Age, the multiplied *Preſcriptions* through *Covin*, or *Cowardiſe*, the Converſion of *Leaſe-holds* into *Free-holds*, by incroachments, the *Decayes* of *Church-Rents*, the *eaſie Fines* of the Churchmen (in compariſon of Lay-Land-lords) the *Aggravations* by *ſervile Taxes*, never heard of before, now of late laid upon the Clergy, ſuch as *Bridge-money*, *Roague-money*, and the like.

p Stat. of *Mortmain*, 7. *of* Edw. 1.

like. These (and much more could be said) may sufficiently secure the State from the *Clergies Exceedings*: therefore, *Distingue Tempora*, is a wise rule to silence the Objectors.

2. *As for the place, John Huss*, (Arg. 32.) fixed his Assertions in the Kingdom of *Bohemia*; whereof he affirms the Clergy had a *fourth, or third part*; from which proportion the Clergy of *England* (though very thankful to God and the King for what they have) are very far, perhaps upon honest computation, not the *thirtieth* part, all Reprises duly deducted.

3. *The Parties, against whom John Wickliffe*, and *John Huss* positions were directed, were the *Popish Prelates, Abbots*, &c. *Shavelings*, as *John Huss*, *Arg.* 42. out of *Hildegardis* Prophecy tearms them, (*i. e.*) *Monks*. The whole *scope* of both *John Wickliffe*, and *John Huss* Positions is against such Clergymen, who did both usurp, and also plead *Exemption of the Clergy from the Kings Authority*, as *over their Persons*, so *over their Possessions*: Whereas the Clergy of *England* have *better learned Christ* since, (*Rom.* xiii. 1.) They know, and acknowledge, that *Omnis Anima, Every soul must be subject to the higher Powers*. Κᾶν ἀπόστολος, κᾶν ἐπίσκοπος, according to St. *Chrysostoms* Loyal Gloss upon the place, *Though he were an Apostle, though he be a Bishop*, yet must he be *subject to the Higher Powers*: and therefore our Prelates and Church-men, do not only profess, but N. B.

also

also *swear* due *Subjection* and *Allegiance* to the King, as Supream in both Respects as over *their Persons*, so *in all Causes*, and therefore *over* their *Possessions*: Our *Prelates* do not only *practice* due subjection in both these, but also to their Power, *Protect* the Kings Supremacy, with their Pens and Learned Writings against all Opposers on the right hand and on the left, *against* all, whether *Anabaptists* or *Papists*; so that to confound our Prelates and Church-men, with those Prelates and Church-men in *John Wickliffe's* and *John Huss* times, is a malicious Plot. Certainly, here, if any where, *Comparisons are odious*. To argue thus, from the left to the Right, what is it but *Crassa ignoratio Elenchi*: a *fallacy* exploded in the very Schools.

Bp. *Andrews*, *Tortura Torti*. Bp. *Morton's Causa Regia*, &c.

4. *The matter about* which both *John Wickliffe* and *John Huss* frame their Arguments, is *the Clergy offending* habitualiter, that is, as (*Wickliffe* explains it) *which continue in the custom of sin, and will not amend*; and *John Huss* (*Argument* 2.) instances in *Rebellion* against the King, and (*Arg.* 24.) *Treason*, as in the case of *Bishop Judas Iscariot* (as he terms him) *Heresie*, as *Pope Leo*; *Rapes* and other such grievous Crimes (enumerated also by the *Author*, in the title of his *Appendix to* John Wickliffe's *Articles*, &c. with which hainous Matters, Impudence it self cannot charge our Prelates and other Canonical Church-men, who, when tried in the fiery furnace of the late *Rebel-*

Rebellious, and *Sacrilegious Perſecution*, (*abſit verbo invidia*) proved generally the moſt loyal, and moſt conſtant Subjects of all, ſo as neither *Sequeſtration*, nor *Deprivation*, nor *Baniſhment*, nor *Torment*, nor *Death* it ſelf could prevail upon them, to make them renounce their due Allegiance to the King: Therefore to tell the King, that to *take away their Temporalties is neither Sacriledge nor Injuſtice*, is ſuch a bad office, ſuch an high offence againſt the Kings Juſtice, as would deſerve ſome Exemplary Correction, to deter others from the like preſumption againſt my Lord the King, whoſe *Royal Generoſity* (ſo *Hereditary* to him, from his unparallel'd Father *q* of Glorious Memory) doth ſcorn ſuch unworthy Counſel, and Councellors as would perſwade the King, againſt his gracious *Genius*, to do an

q No Prince in the whole world did ever both in word and deed more abhor the Sin of Sacriledge than the late godly *King Charles* the First: Witneſs thoſe Divine Lines in his *Portraicture*, eſpecially Sect. 14. *Upon the Covenant.* "No man (*ſaith that King*) can be more "forward than my ſelf to carry on all due Reformations with mature Judgment, "and a good Conſcience, in what things I ſhall (after impartial advice) be by "Gods word, and right Reaſon, convinced to be amiſs, I have offered more "than ever the fulleſt, freeſt, and wiſeſt Parliaments did deſire.

"But the ſequel of ſome mens actions makes it evident, that the main Refor- "mation intended is the abaſing of *Epiſcopacy* into *Presbytery*, and the *Robbing the* "*Church* of its Lands, and Revenues: for *no men* have been *more injuriouſly uſed*, "as to their *Loyal Rights*, than the *Biſhops*, and *Church-men*. Theſe as the *fatteſt* "*Deer* muſt be deſtroyed; the other *Raſcal-herd of Schiſms, Hereſies*, &c. being "lean, may enjoy the benefit of a *Toleration*. Thus *Naboth*'s Vineyard made him "the only blaſphemer of his City, and fit to dye. Still I ſee while the breath of "Religion fills the Sails, Profit is the Compaſs, by which factious men ſteer "their courſe in all ſeditious Commotions.——*Whereupon the King proteſts his deteſtation of ſuch ſacrilegious Reformation, in theſe words:* "I have al- "wayes had ſuch a perfect *abhorrence* of it in my ſoul, that I never found the "leaſt *Inclination* to ſuch ſacrilegious Reformings: yet no man hath a greater "deſire to have *Biſhops* and all *Church-men* ſo reformed, that they may beſt deſerve, "and uſe not only what the pious munificence of my Predeceſſors hath given to God, and the Church, but all other additions of Chriſtian Bounty. *Thus that incomparable Prince.*

Act

Act whereby that Estate, I mean, the *Clergy*, which suffered most *for the King*, should now also suffer again *by the King*.

5. *As for the manner*, how far both *John Wickliffe* and *John Huss* extend, or limit their Assertions: 'Tis to be observed, first, that as they both still pre-suppose, as a ground of just deprivation. 1. *The* notorious *abuse of those Revenues*, or Temporalties of the Clergy. 2. *The Clergies Contumacy*, or continuance therein, and all this not pretended, but proved: so secondly, do they expressly *limit* those, who have *Authority to deprive* such offenders, *when*, and *how*, and *how far* they may proceed, and enter their *Protestation against* all *Arbitrary Deprivation*: for so runs the Preamble before *John Huss* Arguments: *I do profess*, saith he, *That it is not my intent, like as it is not the meaning of the University* (he means *Prague*) *to perswade, That Princes, or secular Lords should take away the goods from the Clergy, when* they would, or *how* they would, and convert them to *what use* they list. Certainly *John Huss*, (thus protesting) would never have been of Councel to turn the *Church-Lands* into *Lay-fees*; and therefore to make his or *John Wickliffe's* case a parallel with this, and to detort their Arguments, as *An Ancient plea in justification of the late taking away, and sales of Cathedral Lands*, &c. (which Act was not passed by the King, God be thanked, but by a Parliament sitting against the King) is a *prevarication* as bold, as it is strange:

N. B.

ſtrange: tending mainly to *vilifie* the juſt *owners*, and to *gratifie* ſome unwary *Purchaſers*, (to ſay no worſe of them, in reverence to the Law) who, before their haſty bargain, might have minded the Rule of the Law, *Caveat Emptor*.

10. And now that by way of *Ratiocination*, we have ſufficiently confuted thoſe pretended Arguments, wreſted from the ſayings of *John Wickliffe*, and *John Huſs*, for the *matter of Right*, it will be very pertinent for the *matter of Fact*, to make ſome Reflections upon the *Hiſtory* of thoſe times, by way of inquiry, what might be the motive, which ſet on *John Wickliffe* to broach that controverſie againſt the *Temporalties* of the *Prelates* and *Church-men* of his time. Somewhat therefore muſt be obſerved. 1. Concerning *John Wickliffe's Perſon, and profeſſion*. 2. Somewhat concerning *his Poſitions*, as they relate to this matter of *the Temporalties of Prelates and Church-men*, the point in queſtion. And 3. Somewhat alſo of his chief *Patron* who ſet him on to maintain thoſe Poſitions, and, as it were, did licenſe and authorize both the Author, and his Opinions.

Firſt then, concerning *John Wickliffes Perſon and profeſſion*, the *Hiſtory* tells us, he was a Secular *Prieſt*, *Graduate*, and *Profeſſor* in *Oxford* about the year 1375. and that, for want of a juſt Title, he was by *Simon Sudbury*, Arch-Biſhop of *Canterbury*, deprived [r] of the Headſhip of *Canterbury-Colledge* (now

r *Daniels Hiſt. of England in Edw. the 3. Fullers Eccleſ. Hiſt. B. 4. Cent. 14.*

(now incorporated into *Christs Church.*) This *Deprivation* bred *Discontent* (ſaith your *Daniel*) *The humor that commonly breeds oppoſition*, and many times hurries diſcontented men into *Schiſm* (as that Hiſtorian wiſely obſerves, and experience both of old, and of late, abundantly confirms.) This *Cenſure* therefore did ſharpen *Wickliffe*'s Pen, *Contrà Religioſos poſſeſſionates* (as *Walſingham* phraſes it) *againſt Church-men, who had Temporal Poſſeſſions.* Hereupon *Wickliffe vexed with oppoſition, which makes men reel into violence* (as his own zealous Advocate would excuſe him in this) tranſported with a *Polemical heat*, when *chafed with Diſputation*, became active in his Sermons, and acts in the Schools, where that 17. Article (ſo much preſſed on by the *Churches Adverſary*) was firſt coined. Here *Wickliffe* did mainly inveigh againſt *Church-men* endowed with *Temporalties*, "eſpecially the *Monks* (then "not free from ſcandal, and no doubt, wor-"thy to be taxed, when found Delinquents.) Moreover *Wickliffe* ſtayed not there, but, becoming popular, did *Mahumet*, *drew Diſciples* after him of the *populace*, to be taken notice of, and diſcerned by a new livery, long *Ruſſet Coats*, and going *barefooted*, and profeſſing *Poverty*, with that kinde of Novelty, the more to catch the people, *who rather believe then judge*: Thus much concerning *John Wickliffe's Perſon* and *Profeſſion.*

Fuller.

Secondly, Concerning *Wickliffe's Poſi-*

tions,

tions, whereof the occaſion, you ſee, was *Deprivation*. *Fuller* adds alſo his *Ambition*, becauſe he did miſs of the Biſhoprick of *Worceſter*, which he aimed at. (The old quarrel in *Church Hiſtory* of ſome male-contented *Prieſts* againſt their *Biſhops*) we purpoſely wave to charge *Wickliffe* with thoſe Centuries of Articles exhibited againſt him by *Thomas Waldenſis*, *Harpsfield*, and others, who might be excepted againſt for partiality: we will therefore confine our diſcourſe chiefly to two of your own Hiſtorians, *Daniel*, and *Fuller*, afore-cited. *Wickliffe's* Poſitions (placed by *Walſingham* at the year 1377.) *Daniel* delivers thus: *Wickliffe* maintained, *That neither the King, nor Temporal Lords could give any thing to Church-men in perpetuity:* which certainly was an error as full of *Injuſtice*, as of *untruth:* as being oppoſite to the whole current of *Holy Scriptures*, both in the Old, and New Teſtament, contrary to ſo many *Councels*, *Fathers*, *Laws* of all ſorts, *Canon*, *Civil*, and to the *Laws of the Land*, and to the practice of the whole *Catholick Church* in all Ages, as well as to right Reaſon, the ground of both *Precept* and *Practice* for it (as is at large demonſtrated throughout this whole Treatiſe eſpecially, *Chap.* 11.) Secondly, he maintained, ſaith the ſame Hiſtorian, That *Temporal Lords, in their neceſſity, might lawfully take away the Goods of Religious Perſons.* This, if true, (as he is charged by Hiſtorians) is as contrary to Juſtice, as to right Reaſon, to

deprive men, whether they be *Delinquents* or no: But this *Doctrine*, as it was popular, "so it proved very pleasing to great men, es-
Walsingham and Daniel. "pecially, who commonly imbrace Sects, "either for *Ambition* to get, or for *Jealousie* "not to lose, or for *Hatred* to revenge (as your own Historian judiciously observes it) which fell out to be *John of Gaunts Case*, and brings us to *the third* consideration of *John Wickliffes* namesake, and chief Patron, *John of Gaunt*, the Duke of *Lancaster*, fallen out
Godwin, de praesul bus Angliæ, Gulielmus Wickham. with that eminent Prelate. *William Wickham, Bishop of Wincheſter, Ob causam mihi non ignotam* (saith another good Author) *for a cause not unknown to me, which haply will not be so expedient to record. Episcopum implacabili odio prosequebatur*, did thereupon *prosecute the Bishop with implacable hatred*, and did instigate King *Edward the Third* (then decayed through Age) *both to take away all this Bishops Temporalties, and also to except him out of the general Pardon.* This quarrel was aggravated by another accident, when *John Wickliffe*, being cited, came to appear before the Arch-Bishop of *Canterbury*, (aforenamed) at a Synod in St. *Pauls* Church: there *John of Gaunt* blew up the Coals (saith *Fuller*) and both by Word and Deed, animated *Wickliffe*, bidding him not to fear the Bishops saying, *They were all unlearned in respect of him.* Whereupon there happened a fierce contest between *Courtney*, Bishop of *London*, and *John of Gaunt*, threatning the Bishop, that he *won'd bring down the pride, not of that*

Bishop

Biſhop alone, but of all the Prelates in England: Like another *Haman*, who *ſcorned to be revenged only on the perſon of Mordecai*; and therefore did plot the deſtruction of the whole Nation: Though for this, *John of Gaunt* was like to have proved another *Haman* alſo in the Deſtiny, had not the courage, as well as the Prudence of that noble Biſhop reſtrained the zealous *Londoners*, who did then ſo love their Biſhop, that, but for him, they had burned *John of Gaunts* houſe, the *Savoy*, and made an end of him alſo, had he not fled: This is the very truth of *Wickliffe's* ſtory, concerning which, as we will not affirm, that all the errors imputed to him by the aforeſaid *Waldenſis* and *Harpsfield*, were *Wickliffe's* Opinions: Chriſtian *Charity* forbids us to believe that of him: Becauſe *taking forth the precious from the vile*, his poſitions againſt the *Popes Supremacy*, *Purgatory*, *ſuperſtitious Pilgrimages*, and the like, were good *Corn*, and ſo far God might make good uſe of *John Wickliffe*. But on the contrary, *Chriſtian Prudence* forbids us to allow of *Wickliffe's Chaffe*, for the good *Corn* mixt with it, or to ſay, hand over head, that all *his Doctrines* were *Goſpel*, (as his overforward Advocate ſeems to Chriſten them.) We have learned a better Rule of Judgment from a better Doctor, the Apoſtle of the Gentiles, *Let no man glory in men*, (1 Cor. iii. 21) And again, from another Apoſtle, (Jude 16,) not *to have mens perſons in admiration, becauſe of advantage*. To ſhut up this

Esther iii. 6.

Walſingham and *Daniel*, *quo ſupra*.

Jer. xv. 19.

Fuller.

Period concerning *Wickliffe's* Poſitions in the words of his own Advocate, *John Wickliffe was but a man, and ſo ſubject to error*, as much as other men; eſpecially all the premiſes conſidered, to wit, 1. *Wickliffe's Deprivation* as the cauſe *antecedent*. 2. *John of Gaunts Inſtigation*, as the cauſe evident of *Wickliffe's diſtemper*, againſt the *Prelates* and *Church-men* of his time:

Faller.

Fœlix qui potuit Rerum Cognoſcere Cauſas.

And thus much may ſuffice, both in point of *Reaſon*, for the *matter of Right*, and alſo in point of *Hiſtory*, for the *Matter of Fact* to non-ſuit every way that *unſeaſonable* [*Book* (that we ſay no worſe of it) intituled, *An ancient Plea in Juſtification of the late taking away, and ſales of Cathedral Lands*, &c. and let this cloſe up our full confutation of that firſt *Politick Pretence* for Sacrilege; namely, *Juſtice upon Delinquents.*

[*A ſeaſonable Vindication of the Supream Authority and Juriſdiction of Chriſtian Kings, Lords, and Parliaments, as well over the Poſſeſſions, as perſons of Delinquent Prelates, and Church men*, &c. by *William Prynne*, Eſquire. 1660.

11. Followeth now the ſecond Politick Pretence, which is as ſpecious as the firſt. 'Tis the *Pretence of Peace to the whole Kingdom*: A precious bleſſing indeed, well worth the praying, yea the paying for, is the Bleſſing of *Peace*: If it be conſiſtent with *true Honour*, with *Moral Honeſty*, with *Chriſtian Piety*, if compatible with the *Peace of God*, and with the *Peace of a good*

Con-

Conſcience; elſe without theſe, it were no *Peace*, (call it what you will) but a meer *Conſpiracy againſt God*, which Chriſtians, of all men, ought not to venture upon, no not to ſave a World: Except *Peace* come hand in hand with *Honeſty*, *Juſtice*, and *Truth*, if it be purchaſed with the counterfeit Coin of *Baſeneſs*, *Falſhood*, and *Wrong*, with *Robbery*, yea, *Sacriledge*, it can prove no other but an *Imaginary Peace*, a very *Mock-Peace*, ſuch a *Peace*, as more then once we have already been *gulled* withal, (and ſtill, *Si populus vult decipi, decipiatur*) *a Peace in Jeſt*, but the very *Preparative of a bloody War in earneſt*: or rather indeed and in truth, a very ſorry, baſe, ſneaking temporary ſhift, that in the end, through Gods juſt Judgment, may prove but the *Exchange* of one Civil War for another, and in the Concluſion of all, the *Malum Omen* of a Forraign, for a Civil War to boot (the late caſe you know.)

12. A ſtrange way of Cure this! For can any endowed with any ſpark of Right Reaſon (for this time, bate Religion) imagine to Purge a Land already ſick to Death, with the Surfeit of the *old Sacriledge*, by *Repletion*, by a new kinde of *Sacriledge*, and worſe? as if the *Iniquity of* [t] *Peor were too little for us, from which we are not cleanſed until this day*? If Sacriledge began the War on their part, (who, as falſly, as odiouſly, termed it the Church-War) can they hope to end it by Sacriledge, otherwiſe then in the *Peoples ſlavery for the oppreſſion of the*

[t] Joſh xxii 17.

Prieſt? (the event you know, proved no better then ſo) can we ever hope to recover our Peace, or if recovered, to retain that long, which is ſo ill gotten? they ſay that thoſe ſick folks that are recovered by the help of ſuch as they call *White Witches*, fall again into the ſame, or worſe diſeaſe: It needs no application:

Martial. *Hic rogo non furor eſt ne moriare mori?*

Is this a likely way to ſave the Church by deſtroying it? Is it not time now or never, to deal plainly and faithfully with you? for ſay, do we thrive of the *Sacriledge* committed in *Scotland*, attempted in *England?* In ſuch a caſe to hold our *Peace*, what were it but *cruel Uncharitableneſs* towards your own Souls; damnable *Unfaithfulneſs* towards our God, our Church, our King, and the whole Nation.

13. Think not therefore within your ſelves, that whenſoever we thus ſpeak, we are but *Pleading our own private Cauſe* all this while: for (once for all) to ſatisfie you all about it, the *Cauſe* is as *Important*, and as *Publick* as any *Cauſe* in the World; and therefore, ſaith *Calvin*, The *Preacher may, nay, ought to be the freer with you all.* And the unworthy Advocate that now pleads this [u] *Publick Cauſe*, before you all, dares in the name

u *Nemo mirari debet ſi toties Apoſtolus verbi Auditores ad Officium præſtandum Exhortari voluit. In quo fuit* libtrior, quia non agebat cauſam ſuam Privatam, ſed communi Eccleſiæ Utilitati conſulebat. *Aretius & Calvin*, in Gal. 6. 6. in hæc verba, *Communicet qui Catechizatur Sermone, ei qui ſe Catechizat in omnibus bonis.*

name of all his Brethren, clear their *Prieſtly Magnanimity*, and avouch their *Chriſtian Confidence in Gods all-ſufficient Providence*, aſſured, (as the Holy Father St. *Chryſoſtome* being once threatned, as we are, with a Sacrilegious Deprivation) that ſtill, *Domini Terra & plenitudo ejus:* For our parts, doing our duty, we have all manner of *Cauſe* to be ſecure, that God will never want an *Ark* for his *Noahs*, for his *Preachers of Righteouſneſs*, nor a *Zoar* for his *Lots*, nor a *Goſhen* for his true *Iſraelites*. We know the worſt of it: If God diſperſe us, he hath ingaged his Power, and his Truth both, that x *He will be a little ſanctuary unto us in all places, where we ſhall be ſcattered*: * or if that were not, if no room on Earth, yet y *in my Fathers houſe there are many Manſions*; room enough there for all Gods perſecuted Servants, but no room at all there for the z *Perſecutor*, for the *Thief*, the *Sacrilegious Thief* eſpecially, ſo far is ſuch an one from the hope of an *Eternal Manſion* above in *Heaven*, that he ſhall not ſo much as to the *third Generation* enjoy a ſettled room here on earth: for as you have heard, of all other ſins, *Sacriledge* can turn whole Families, yea, except prevented, will turn this whole Kingdom and Nation into a perpetual *Floating Iſland*, till at laſt it be quite ſwallowed up in a *Red Sea of her own blood*, or worſe, (*Deus avertat omen.*)

Pſal. xxiv. 1.

* This truth the unworthy Author hath to the praiſe of God, found by *fifteen years* experience, having ſo long ſubſiſted abroad, *without any ſupply out of* England, and yet with honour, credit, and competency, yea, ſometimes plenty, even to the relief of his dear Relations in *England*, ſo long defrauded and oppreſſed by the predominant Rebellious party. But *Pſal.* cxv. 1. *Non nobis Domine*, &c. *Not unto us, O Lord, not unto us, but unto thy Name give the praiſe.*

x Ezek. xi. 16. y John xiv. 2. z 1 Cor. vi. 9, 10.

You have seen it already overflow all the Banks, and shall we with *Pharaoh*, wilfully march on still into it, and pursue till we utterly perish in it? Know ye not, that in such a case the *Righteous Judge* of all the Earth hath his [a] *Magazines and varieties of Plagues*, besides the *Plague of Civil War, or Pestilence, or Famine?* Yes God hath a *thousand invisible* wayes unknown unto us, and all the World, as to *recover*, so to *ruine an Empire*: and when wicked men shall cry, *Peace, peace*, even then to fulfil upon them his infallible Prophecy. [b] Even then *to send upon them all swift destruction, as the Throes upon a woman in Travel, so that they shall not escape it.* 'Tis Gods own comparison, to note the *sudden*, the *painful*, the *unavoidable destruction* of such *FALSE PEACE-MAKERS*.

a Ζεὺς Ἀϊολοβόστης. Pindar.

b 1 Thess. v. 3.

14. Say then, were it wisdom for an overhasty desire of the shadow of *Peace* to lose the substance: for a little base Carnal Ease, *Christened* over with the name of *Peace*, for that's it most of your vulgar sort of *men*, or *mindes*, calls *Peace*; for such men are most men, that desire *Peace*, any *Peace*, not *Peace in the right way*, to wit, in order to the *Glory of God*, the *Honour of the Church*, *of the King, and Nation*, and the *publick good*, but only to satisfie again their own *private Lusts*: and no doubt, this very *Corruption* visible in Gods sight, may be a great *Remora* to our *Peace*, which, even in mercy, God may still keep away from us, till he see us fitter for it, and make us more thankful for it, when recovered. Will

Will you for a moment, to retire *per fas nefas*, from the edge of *Mans material Sword*, ruſh your ſelves for ever and ever directly upon the ſharp point of *Gods ſpiritual Sword*, the heavy Curſe of *God Almighty* upon you and yours? If you dare go on, for all this plain, this fair warning; even therefore God may *retard*, yea utterly *reverſe that Peace*, you ſo eagerly preſs for, ſo as you ſhall run your ſelves quite *out of breath*, in your own wayes, *purſuing after Peace*, and *never overtake* it; yet however *alto conſilio*, God may diſpoſe of us, if we ſhould loſe all, we may preſerve, and carry away within our own Boſom, this comfort worth all, That by this plain dealing, *Liberavimus animas noſtras.*

15. But we have cauſe to hope better things of you (of the chief of you at leaſt) and therefore we rather pray for you, that *God* will be pleaſed to bleſs you, and (if the *Decree* be not yet gone forth) all the men of this *Generation*, from leaving upon Record, as a *National ſtain* of poor ſpiritedneſs, that baſe *Character of Cowardiſe*, whoſe *nature* it is through impatiency, to *ſhift off a preſent evil, though with the unavoidable danger of a far greater, yea of a final Miſery to come in the end:* For, as the wiſe man defines it, this (base, carnal) *fear is nothing elſe, but the betraying of the ſuccours which reaſon offereth* (Wiſd. xvii. 12.)

16. Once, be pleaſed to take this as a *ſound Maxime of State*, as well as of *Religion*, which

which a great *Master of Reason*, a wise man of [c] *France*) hath delivered touching the Determination of the Civil Wars in *France*; (Wars for Religion too:) *God is very angry*, saith he, *when men will not permit him to dispose of his own Church his own way, but devise to prevent him by their own worldly wisdoms*, (by unjust means, and by an impatient zeal) once for all, *God never blesses those mens courses, which think to anticipate his Counsels, but rather gives over such Infidels to unjustifiable practices for their impatiency*: Thus he.

c *Dieu se courrouce quand nous ne luy voulons pas permettre de disposer de son Eglise comme il veult, ains le voulons prevenir par nostre sagesse: ——par injustes moyons & par un Zele Impatient.* ——*Il pourroit donc bien advenir, que si nous changeons de train Dieu en changera aussy Et comme les moyens par lesquels nous avons pensé avancer nostre Religion l'ont reculee: Ainsy Dieu par les mesmes moyens per lesquels nous craignons estre en Empeschement a nostre Religion l'auancera. Car les grandes oeuvres de Dieu sont touiours contre l'attente des hommes ——C'est à Dieu de le faire & non pas a nous.* Dieu ne benit iamais les Actions de ceux qui le veulent prevenir par Impatience. Examen Pacifique de la Doctrine des Huguenots. Epistre au lecteur.

15. Then, a Gods name, stay Gods good leasure a little while longer, *Repent, Reform, Restore* every one, all at once, and then *put your Life in your hands*, God can work great matters by small means, contrary to means, without means: If nor, yet with the [d] *three children in the fiery furnace*, let us put on the Resolution of men, never to be so base as to serve the *Vulgar's Gods*, or fall down and worship the *mad Peoples golden Image*, or trudge after the *Calves of Rebellious Jeroboam*: Rather then such a *Peace*, rather than so, far better *suffer Christianly*, and *dye gallantly*, then do, or live basely. O do not buy

d Dan. iii. 18.

buy a *ſhort*, *baſe Peace in ſhow*, at the rate of a ſin indeed, of ſuch a ſin as *Sacriledge*: Make no more haſte than good ſpeed, and you ſhall ſoon or late finde by comfortable Experience, that *God is faithful*, who therefore, (*as long as you continue in well-doing*) [e] *will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.* [e] 1 Cor. 10. 13.

Say we ſhould be at the laſt caſt, yet who dares ſay that *God cannot help us?* or who is of Gods Privy-Councel to know he *will not help us?* Is it not uſual with God, when the *Enemies* are at the higheſt, and confident all their own, then to ſtep in, and to interpoſe, and in an inſtant to quell their rage, with a *Hucuſque*, [f] *Hither ſhalt thy proud waves come, and no further*: [f] Job 38. 11.

18. Behold, (what our ſelves with all our own Inventions, could never yet hit on:) God can yet Command a *SURE, AND AN HONEST PEACE*, thus many wayes. 1. *Either by Conſtraint of the Enemies unto Peace*, contrary to their nature, *Amen*: So he turned [g] *Eſaus* heart towards *Jacob*. Or [g] Gen. 33. 10.
2. *By Diverſion*, finding the Enemies work enough elſewhere, ſo by the [h] *Philiſtines*, he diverted *Saul* from purſuing after *David*. Or [h] 1 Sam. 23. 27, 28.
3. *By Diviſion*, among themſelves at laſt, ſo he ſent an evil Spirit between [i] *Abimelech* and the men of *Shechem*, and made them to deſtroy one another. Or 4. *By the ſelf deſtruction* of the Ring-leaders of them, as [k] *Achitophel* hang'd himſelf. Or 5. *By arming* [i] Judg. 9. 23. Judg. 7. 22. [k] 2 Sam. 17.

ming the Creatures, (winde and weather, and waters) [l] *against them*, or *pleading* the Kings Cause *with raging Pestilence, or cruel Famine.* Or 6. *By infatuating their Councels*, and making the [m] *Princes of Zoan* fools to their own Ruine. Or 7. *By panick fears*, by a *Rumour*, a meer *Imagination*, as the [n] *Moabites* were overthrown by occasion of a *colour of Blood*, caused on the waters by the reflection of the Sun. Or 8. and Lastly, *Should all these wayes fail*, God can yet command *Peace* a thousand other wayes, by [o] *Creating a new thing in the Earth*, as the Prophet phrases it: for of all other Blessings God expresly doth challenge the *Blessing of Peace* to be his own proper work, saying, [p] *'Tis I the Lord that* CREATE *the fruit of the Lips*, PEACE, PEACE, *to him that is far off, and to him that is near*: If you do really intend to have a sure *Peace* indeed, then to *God* you should *turn*, not from *God*: By *good*, *honest*, and *just wayes*, you should apply your selves to *God* every one of you; for 'tis *God*, and none but *God can create Peace*, as he did this world, out of nothing in sight, or out of a *Chaos*, (such as this our present Confusion) worse then nothing. Though *Miracles in ordinary*, be now ceased, yet still in *extraordinary cases*, *God* can work *Marvails*, so we for our part, and in the Clergies own behalf too, say still in our [q] *daily Prayers*.

l Exod. 15. 9.

m Isa. 19. 11.

n 2 Kings 3. 23.

o Jer. 31. 22.

p Isa. 57. 19.

q Almighty and Everlasting God, which alone worketh GREAT MARVAILS, &c. The Collect for the Clergy.

19. There

19. There being therefore yet so many *wayes to Peace*, why should any *short spirited soul*, ont of *despair*, or *doubting*, rush headlong into the way of *Sinners?* That (if we keep *our selves from the accursed thing*) one of these wayes God will send us an *honest Peace at last*, we have great Cause to hope, considering not only the *justness of our Cause*, which God is concerned in to uphold: but also on the contrary, as the *base Treachery*, so the *Unparalell'd Immodesty*, yea, *Inhumane Pride* of our Enemies, in their *hard hearted Rejection of all those so frequent Royal Offers of Grace and Peace*; accumulated as by the Royal Father now of Glorious Memory, so in imitation, by the King, his Son, and Lawful Successor, as in his Kingdoms, so in this Vertue of Clemency (The Crown of the Kings Crown) provided it be not abused, as the Grace of God, which *ungodly men turn into wantonness*. The obstinate refusal of all which Royal Acts of Grace, as it is a sad *Symptome*, of the Sons of *Belial*, so to all wise and Religious men, it is a shrewd *Crisis*, that seems to portend no less then their *fatal end at hand*: and if so, then what an *unspeakable* comfort, and glorious will this be to all honest men, that they have had, and held out the Grace of Perseverance, thus long to hold out patiently, and all this while to keep their hearts and hands pure, as well from *Sacriledge* as from *Rebellion*; either of which hereafter may be such a r *grief of minde and offence of Heart*, unto the *Sacrilegious Apostates*,

Jude 4.

1 Sam. 25. 30, 31.

ſtates as will ſoure, yea quite take away all the *ſweetneſs of Peace* when it comes, and ſend them full of *ſhame*, and *ſorrow*, *mourning and pining to their Graves*: I pray God all may ſo believe theſe Truths, that it may be *unto you*, *even as you will.*

20. If ſo you do, I have a *Commiſſion from God*, to aſſure you, however the world goes; yet [f] *that it ſhall be well with you*, and that, if God ſee it good for you, one of thoſe many wayes, this Courſe of *Patience*, (with perſeverance) will in Gods good time, and that with the inward *Peace* of *Conſcience* too, without *Sin*, or *Sacriledge*, really procure that outward *Peace* indeed, which it may be you miſs all this while, even becauſe *Peace* is made but the *Pretence* to perſwade unto a *neceſſity of Sacriledge*, the *third Politick Pretence* now to be examined.

[f] Say ye to the righteous, that it ſhall be well with him: for they ſhall eat the fruit of their doings, but woe unto the wicked, it ſhall be ill with him, for the Reward of his hands ſhall be given him, *Iſa.* 3. 10, 11.

21. 'Tis the Pretence of *State Neceſſity*, in anſwer to which, firſt of all, uſe would be made of a ſound Rule, by way of *Diſtinction*, delivered by one of the Holy Fathers, [t] *That ſome things there are* purè bona, *ſuch as Faith, Hope, and Charity; ſo purely good, as that they are alwayes obligatory, ſo as upon no caſe of Neceſſity whatſoever to be forbidden or forborn.* But on the contrary, ſome other things there are, *purè mala*, the Father inſtanceth expreſly in *Adultery* and *Sacriledge*, as being ſins of the ſame *Nature*, and things ſo *purely evil*, as that upon no Caſe of *Neceſſity* whatſoever to be *commanded*, or *committed*. The Reaſon is clear, becauſe in ſuch a caſe,

[t] Bern. Ep. 7. ad Adam. monach.

betwixt

betwixt the two extreams, of the *Neceſſity*, and the *Sin*, God ſtill leaves us a fair *Medium*, namely, to *MAKE OF NECESSITY VERTUE*, by ſuffering gallantly, patiently, and Chriſtianly, that *Neceſſity*, what ever it be: This is then upon the Caſe, *Gods revealed will*, which we ought quietly to ſubmit unto, and to attend, till God himſelf point us out a lawful way of *Deliverance*, or of *Eſcape*; elſe violently, through impatiency, to *Reſcue our ſelves out of our Makers hands*, were, as I may ſay, to break the *Goal*, which a very [u] Heathen would condemn as a moſt Capital offence, baſe in the *Commiſſion*, dangerous in the *Conſequence*, for we can never eſcape this *Goalers hands*. u *Senec.*

22. In ſuch a caſe of *Neceſſity* therefore, 'till God himſelf help us out of it, we muſt ſuffer, but we may not ſin to help our ſelves, for we [x] *may not do evil*, though but the leaſt evil, *that good may come thereof*, though even the greateſt good, to ſave a World: ſhould we preſume upon it, then were *our own damnation* as juſt indeed, as theirs whom we preach againſt. x Rom. 3, 8.

23. For ſin is an action of ſuch a Nature, as that *Non cadit ſub Electionem*, it can never become the object of our *Election*; be the the *Straits of Neceſſity* never ſo great: this is the plain *Determination* of the School, as well of *Ariſtotle*, as of *Chriſt*.

24. For elſe, once open the *gap of Neceſſity* unto ſin or vice, and *Uno dato abſurdo*, upon the ſame ground that now may neceſſitate

ſitate us to commit *Sacriledge*, we may be neceſſitated to *Rebel* againſt our King, and then what will become of our *Allegiance*? or ſuch a caſe may come again (we play too fair for it by our wilful *diviſions*) as that we may be neceſſitated to receive the *Popes Maſs* again, and then what will become of our Religion? or to receive the *Turks Alcoran*, and then what will become of our Chriſtendome? To avoid all which dangerous Abſurdities, we muſt conſtantly ſtand to this *ſound Principle*, that *there never was, there never can be any Neceſſity to ſin.* So that pretend what neceſſity you will, in this ſence, *Nemo læditur niſi à ſeipſo.*

25. Therefore in the greateſt *Straits or Exigences of Church or State*, this muſt be the Rule of all whom it may concern, to put on and to keep *the Chriſtian Reſolution to ſuffer, not to Act.* Reſolve to paſs no *Act*, what ever come of it; for the Act once paſt, the *ſin is Naturalized*, and by your own Law, it may then *Inherit*, nay it muſt then *Inherit*, *the Curſe of God*, I mean, upon the *Principals*, and upon all the *Acceſſaries* too, But till then, till you paſs Acts of your own, all is yet ſafe: you may ſuffer indeed, ſo did *Chriſt* ſuffer, innocently; but then you ſhall not ſin, but in both be conformable to Chriſt himſelf; for thus when a man cannot mend the matter, 'tis not then his Crime, though it may be his *Croſs*, which ſhall one day be his *Crown*, if he be *faithful unto Death*. Thus much, *in theſi*, touching the *Caſe of Neceſſity* in general.

26. Now

26. Now *in hypotheſi*, to examine our own caſe of Neceſſity in particular: firſt of all, notice would be taken, what Devil hath brought the *Publick Faith*, and us all to this *Pinacle of State*, to this *Precipice of Neceſſity*; and rather then raſhly to yield to the Tempter, or to his Temptation, and caſt our ſelves down headlong, we ſhould (as our Saviour in the like caſe) anſwer the Devil with a peremptory *Scriptum eſt*, *Juſtificabis*, y *Juſtum & condemnabis Impium*, *It is written*, *thou ſhalt juſtifie the Righteous*, *and condemn the wicked*: If therefore Schiſm and Sedition, *Rebellion* and *Sacrilege* be the great *Malignants* indeed, that have brought us all into theſe National Diſtreſſes, and *Publick Debts*; what Juſtice or Equity, or Reaſon that Religion and Loyalty, or that the Church ſhould pay for it? will you have a *Royal Determination upon* this very *caſe of State-Neceſſity*? Then hark how our late gracious King, *being dead, yet ſpeaketh.* * "No NECESSITY "ſaith that *glorious Martyr*) ſhall ever, I "hope, drive me, or mine, to invade or ſell "the Prieſts Lands, which both *Pharaohs* "Divinity, and *Joſephs* true Piety abhorred "to do: So unjuſt, I think it both in the eye "of Reaſon and Religion, to deprive the "moſt Sacred employment of all due in-"couragements, and like that other hard-"hearted *Pharaoh*, to with-draw the ſtraw, "and increaſe the Task: So purſuing the "oppreſſed Church, as ſome have done, to "the Red Sea of a Civil War, where no-

y Deut. xxv. 1.

* *The Kings Portraicture*, Sect. 14. *upon the Covenant.*

"thing but a Miracle can save either it or "him, who esteems it his greatest Title to be called, and his chiefest glory to be the *Defender of the Church, both in its true Faith, and its just Fruitions; equally abhorring Sacriledge, and Apostacy.*

"I had rather live, as my Predecessor "*Henry* 3. sometime did, on the Churches "Alms, than violently to take the bread "out of Bishops, and Ministers mouths. Thus far that great Princes determination upon the case of a *State-Necessity*: In which case, (were it really such) to steer a course so contrary to the Judgment of such a Pilot, what could it portend but a just shipwrack both of Church and State. For if those who should be the Guardians of the Church should betray the Church to the *Rape* of Sacrilegious Usurpers, would not such a *base yieldance* incourage *Sheba*, to blow up his Trumpet of Rebellion once every *Triennial*? Do we not see experimentally, that such another *Bargain* did once again, provoke some to a second *Invasion*, because they sped so well at the first? Where *Poverty* may *extenuate* the Crime of theft, certainly there *Plenty* cannot but *aggravate* it, (as in *Nathans* parable of the Ewe-Lamb, King *David* himself doth pass his Sentence, 2 *Sam.* xii. 5.) 'Tis again * our *Royal Martyrs*

* "If the Poverty of *Scotland* might, "yet the Plenty of *England* "cannot excuse the envy, "and Rapine "of the Churches Rights "and Revenues.—— "There are "ways enough "to repair the "Breaches of "the State, "without the "Ruines of the "Church: as "I would be a "Restorer of "the one, so I "would not be "an oppressor "of the other "*Under the pretence of Publick Debts.* "The occasions contracting them were bad enough, but such a discharging of them would be much worse: *I pray God neither I nor mine may be accessary to either.* K. *Charles* the 1. in the same place "above.

Argu-

ment against this Sacriledge, under pretence of a *State-neceſſity*, to diſcharge *publick Debts*.

27. But ſecondly, ſay that all the *three Eſtates* of the Kingdom, *Clergy* and all have contributed their equal ſhare, to that *Maſs of publick ſin and guilt*, that hath drawn down upon us, all theſe publick neceſſities and miſeries, yet again, I ask, what Neceſſity or Conſcience, or but Reaſon imaginable that *Gods ſpecial Demeſne* alone muſt pay for all, muſt be alienated, ſold, or morgaged, or as good as utterly annihilated to clear general or common ingagements? *Why ſhould Biſhops Lands, or the Revenues of Deans and Chapters make the National Expiation of a National Offence, more than the Lands of Barons, or of Knights, or of Lawyers, or of Phyſicians, or of Tradeſmen, or of any.* (*An ſolus in Adamo peccavit Clerus?*) There is far leſs *Reaſon* for the one, and (as anon you ſhall ſee) more *Scripture* for the other.

28. For ſay, are not the poſſeſſions of the Clergy, as *Publick* as any? or is it not a Rule (or ſomewhat like it) in your [z] own Law, that *Jura Eccleſiæ Publicis aquiparantur*? or will you have *England* alone, to walk quite *Antipode* unto the Religious ſteps of all *Chriſtendom* beſides, that (as hath [a] been above clearly evidenced unto you) in all common Calamities, would rather, of all others, alwayes exempt their Clergy. No doubt (as one of your great [b] *Clerks* well

[z] Sir *Edward Coke, Super Mag. Charta.*

[a] See above, page 50. and below, p. 165.

[b] LE LEY ADGRAND POLICIE EN CEO, Car, &c. Sir *Edw. Coke, en L'eveſque de Wincheſter.*

observes it of your own good old Law) out of a wise *Conjunction of the Temporal with the Spiritual Policy*, as to preserve Religion, so by their good usage of their Clergy, to procure their Prayers, (Gods own Ordinance to preserve both Princes, and Provinces) and by them to derive the influence of the Divine Blessing upon all the other secular Estates.

c That which the PRIESTS have need of, let it be given them day by day, without fail, THAT THEY MAY OFFER SACRIFICES OF SWEET SAVOURS UNTO GOD, AND PRAY FOR THE LIFE OF THE KING, AND OF HIS SONS, Ezra. 6. 9, 10.

29. Nay, in a case of such base Notorious partiality, the *Jews*, even in their worst Estate, may rise up in judgment against this Generation: For, 'tis recorded, as highly commendable of the *Jews* in their greatest *Hard-heartedness, Madness, and Sedition*, during that *horrible siege, straitness, and famine* of *Jerusalem*, under *Titus Vespasian*, That yet, * as long as they had any Priests, they were not awanting to furnish still the *Temple, The PRIESTS, and the Altar of God* with that (*Juge Sacrificium*) That *daily Sacrifice of the Lamb, morning and evening*, which God had once required (*Exod.* xxx. 38, 39.) till the great *Sacrifice of the Messias* had finished all by his *own Oblation of himself once offered* (Heb. x. 11, 12.) which their blindness, and unbelief would not understand: But yet, even in those times of utmost extremity *very Jews* durst not pretend *necessity* against *duty*. Nay, beyond all this yet, *Pagan Ægypt* it self

* *Usserii Annal. Chronol.*

ſelf, would out of the bottom of the Red Sea, riſe up in judgment againſt *Baptized England*, if ſo Sacrilegious. ('Tis the Applicative note of *David Pareus*, and of the late *Aſſembly-men* to boot, upon[d] the Place.) For in a time of as publick, as general, as tedious, and as extream a neceſſity as ever did lie upon a Nation (ſeven years unparalell'd Famine) and that alſo from the immediate hand of God expreſly, ſo as to put bread in their Mouths, all other men elſe were fain to *ſell their Cattel, their Lands and all, and themſelves too in the end*: yet all this while, ſaith the expreſs Text, and that twice for failing to inforce the Obſervation: *Only the Land of the Prieſts* Joſeph *bought not, for the Prieſts had a portion aſſigned them of Pharaoh, and did eat their portion which Pharaoh gave them; therefore they ſold not their Lands.*

[d] *Rex demenſum præbebat Sacerdotibus, ne agros ſuos vendere Inopiâ adigerentur. Laudabilis Pietas Regis, etſi enim iſti erant falſorum Deorum Cultores oſtendit tamen JUS NATURÆ ET GENTIUM, poſtulare hæc duo: 1. ut publicis Dei Miniſtris ex publico ſalaria honeſta tribuantur, quod ex Jure Divino Veteri & Novo, &c. 1 Cor. ix. 13, 14.——2. ut iidem, Immunitatibus ab oneribus & gravaminibus Publicis beneficio piorum Regum donentur, atque fruantur, ut Officio vacent, &c.———Sed proh dolor, quantum hic peccatur, pauci ſunt hodie Reges & Joſephi tam in Eccleſiam Benefici——Sacerdotes:] ita LXX. & Onkeli, Joſephi, Philonis, omniumque Interpretum teſtatur conſenſus.* David Pareus in Geneſis xvii. 22, 26.

This example condemnes the *Irreligion* of many Chriſtians who ſhew little Reverence or reſpect, if not much uncharitableneſs or contempt towards *the Miniſters of the Goſpel*, againſt whom the men of *Ægypt* in the day of Judgment ſhall riſe up and condemn them, as *Matth.* xii. 41, 42. *Annotations*, &c. *London*, 1645. *in Geneſis*, &c.

By theſe Notes of theirs you may ſee, once for all, that in theſe mens judgment, thoſe examples out of the *Old Teſtament* are, in point of *Equity*, pertinent enough to the Miniſtry under the *New Teſtament*.

30. In which Record, you may first of all obſerve, that the *Ægyptian Prieſts had Lands*, for their ſtanding maintenance; and yet were theſe but Idolatrous Prieſts, the Prieſts of a falſe God: and can you be Chriſtians and think the Prieſts of the true God worthy of leſs, or of a worſe kinde of Maintenance then were the Prieſts of *Ægypt? Secondly*, ſpecial care was taken, for all the ſtrairs of publick and general neceſſity, that whatever became of the *Laymens Lands*, yet the *Prieſts Lands* ſhould be *preſerved* from Sale, or *Alienation*, belike becauſe the Prieſts *ſtanding maintenance* once gone, the Prieſts themſelves could not ſubſiſt long after it, and then the God of both Prieſt and People, would be unſerved; therefore as the *Current of Interpreters* notes upon the place, there all the other Lands were morgaged, only or chiefly the *Prieſts Lands were free*: Thus amongſt *Ægyptians*; and muſt it go quite contrary amongſt you Chriſtians, muſt all your Eſtates paſs ſcot-free, and only your *Clergy* become the ſole *Sacrifice?*

N. B.

31. Muſt thoſe men, that for ought we know, have by their Loyal conſtancy in well doing and ſuffering, been the *Inſtruments* under God, to preſerve us a *Remnant*, and unto this day, to keep this handful of people in their Religion and Allegiance: Muſt theſe men, I ſay, for this their good ſervice unto God and the King, become the whole Nations only *Victime?* Would not ſuch

ſuch a *National Injuſtice*, nay impiety, provoke God Almighty, the God of the Prieſts, to burſt open all the *Sluces* of *Chriſtendom*, and, without *Hyperbole*, to let in upon you all that whole *Deluge of Turks or Scythians*, your other ſins call for, to revenge Gods quarrel upon the whole Land, by overflowing ſuch an unworthy Nation for ever, rather than ſuch a *National Injuſtice* ſhould go away unpuniſhed even in this world? Ah, remember the fate of the ſeven famous *Churches of Aſia*, and fear, and amend.

32. *Thirdly, and laſtly.* In that Egyptian Hiſtory, 'tis moſt obſervable, that it was principally by *Pharaoh's Royal Care*, that the Prieſts Lands were kept unſold, for the Prieſts had a *Portion aſſigned them of Pharaoh*, ſaith the Text, and would they allow a Chriſtian King leſs Power or Authority to provide for Chriſts Miniſters, than was allowed to the Egyptian King? or would they make *My Lord the King*, worſe than the *Egyptian Tyrant*, worſe than t'other *Pharaoh*, the worſt *Pharaoh*, to ſell and betray his own Prieſts, to whoſe ſpecial defence and protection, the King in his Religious reſpect to the Laws of God and Man, knows, and, in Royal Duty, thinks himſelf bound by ſo many multiplied *Tyes*, as it were ſo many *Divine Chains*, in all his *Capacities*, *Moral*, *Political*, and *Spiritual*; *as the King is a Man*, *as the King is a Magiſtrate*, *as the King is a Chriſtian.*

Chap. IX.

Of the Kings Solemn Oath *at his Coronation, which obliges the King* as well in Point of Honour, *as he is a man*; *as* in Point of Justice, *as he is a Magistrate: and likewise in* Point of Conscience, *as he is a Christian, constantly* to grant, preserve, and defend the Rights of the Church.

1. FOR first, If you consider *the King* but as a *Man*, in his meer *Moral Capacity*, were it not an unnatural act to *betray his best Friends*? those that, to phrase it in [c] King *Solomons* words, have really been *afflicted in all wherein the King hath been afflicted*? (And yet this *Salomon* spake of such a Priest, *Abiathar*; who, though Loyal in *Absalom's* Rebellion, (2 *Sam.* xv. 24.) yet (as here, too many of our Tribe) proved an errand Traitor, in *Adonijah's* second Rebellion (1 *Kings* i. 7.) But our constancy, God be thanked, makes our case the better: For, should the King deal worse with his Innocent, with his Loyal Priests? Nay, could the King save the whole Kingdome from ruine, by giving but his Consent to take away the *Life*, or but *Livelihood* of but one *Innocent man*, (that we say not *a Bishop*, or *a Priest*) we may safely say, by the rules of bare *Moral Honesty*, the King might not do it, in *Point of Honour*, *as the King is a man*.

[c] 1 Kings ii. 26.

2. But

2. But secondly, consider the King in his *Political Capacity*, as a *Magistrate*, and of all other Estates or *Corporations* whatsoever, by your own rules, the King is bound in Conscience and Law both, to defend and provide for the Church, as his *perpetual Ward in Law*: since as you say your selves, and your own † *Records* say no less, *Ecclesia semper est infrà ætatem, & in Custodia Domini Regis, qui tenetur Jura & hæreditates suas manu tenere & defendere*, in *point of Justice*, as he is a Magistrate, that we say nothing of the *INTEREST OF STATE*, for no *State in the whole Realm is more beneficial unto the Princes Exchequer, then the Clergy*, (if it be kept *flourishing*) *not only because they are deepest in Subsidies, but because from the Clergy, and so from no other Estate in the Land, the King hath a considerable continual standing Revenue of* Tenths, *besides* First-fruits, *&c.* so that the King will be a loser by the bargain when all is done, and * *Why should damage grow to the hurt of the King?* and we hold our Peace?

† Sir *Edward Coke* upon *Magna Charta*, page 3. See the several Records (to this purpose) quoted by him there.

* Ezra vi. 22.

3. But to wave that *Temporal* respect, *Thirdly, and lastly*, how much more is the King ingag'd to the Defence of the Church, (besides his Royal Title of DEFENDER OF THE FAITH, which is preserved in, and by the Church) *in point* of *Conscience*, or *Spiritual Interest*, if you consider the King in his *Spiritual Capacity*, as a *Christian man*, for that relation trebbles the Kings Obligation to all the premised *Acts of Justice and Honesty*.

4. Es-

4. Especially if, in the *fourth place* you adde to all these *Bonds* the Solemn Supervention of his Royal Oath, *Personally* taken by the King at his Coronation, and to declare his Majesties sincere and plain dealing, and his Real Intention to keep his said Oath; His Majesty hath therefore graciously been pleased himself thus to publish it.

5. In that Oath the King Swears in a manner, *thrice for the Clergy* particularly, and so for no other Estate of the Realm besides, to intimate that as your Law † styles *The Clergy a High State*, and *one of the greatest States of this Realm*; so it deserves a special care, and high regard proportionable. Therefore as in the first Paragraph ‖ of that

† 8 Eliz. c. 1. In the Preamble.

‖ At the Kings Coronation, the Sermon being done, *the Arch-Bishop* administreth these Questions to *the King*, and the King Answers them severally.

§. 1. Episcopus. *Sir, will you grant, and keep, and by Your Oath confirm to the People of* England, *the Laws and Customs to them granted by the Kings of* England, *Your Lawful and Religious Predecessors, and namely* THE LAWS, CUSTOMS, AND FRANCHISES GRANTED TO THE CLERGY *by the glorious King Saint* Edward *Your Predecessor, according to the Laws of God, the true profession of the Gospel established in this Kingdom, and agreeable to the Prerogative of the Kings thereof, and the ancient Customs of this Realm.*

Rex. I grant and promise to keep them.

§. 2. Episcopus. Sir, *will You keep Peace, and Godly agreement entirely, (according to Your Power) both to God,* the Holy Church, *the Clergy, and the People?*

Rex. I will keep it.

§. 3. Episcopus. Sir, *will You (to your Power) cause Law, Justice, and Discretion, in Mercy and Truth, to be executed in all Your Judgments?*

Rex. I

Rex. I will.

§. 4. Episcopus. Sir, *will you grant to hold and keep the Laws and rightful Customs, which the Commonalty of this Your Kingdom have; and will You defend and uphold them to the Honour of God, so much as in you lieth?*

Rex. I grant and promise so to do.

Then one of the Bishops reads this Admonition to the King, before the people with a loud voice.

§. 5. *Our Lord the King, we beseech You to pardon, and to grant, and to preserve unto us, and to the Churches committed to our charge,* ALL CANONICAL PRIVILEDGES, *and due Law and Justice, and that you will protect and defend us as every good King ought* TO BE PROTECTOR AND DEFENDER OF THE BISHOPS, *and the Churches under their Government.*

The King Answereth.

With a willing and devout heart I promise and grant my Pardon, and that I will preserve and maintain to you, and the Churches committed to your Charge, all Canonical Priviledges, and due Law and Justice, and that I will be your Protector and Defender to my Power, by the assistance of God, as every good King in his Kingdom, in right ought to Protect and defend the Bishops and the Churches under their Government.

Then the King ariseth, and is led to the Communion Table, where he makes a *Solemn Oath* in sight of all the people, to observe the Premisses; and laying his hand upon the Book, saith:

The Oath.

The things that I have here Promised, I shall perform and keep, so help me God, and the Contents of this Book.

This Oath is to be found in the Records of the Exchequer, and is published in his Majesties Answer to a Remonstrance, *&c.* of the 26. of *May*, 1642.

The same Oath, for matter, you may read in an old Manuscript Book, containing the Form of Coronation, *&c.* in the Publick Library at *Oxon.*

Oath,

Oath the King Swears *in general*, to do *Justice and Right, with Mercy and Truth* unto all the whole body of *the People*, and *the Clergy* joyntly; so afterwards more particularly (in the second and fifth Paragraphs) the King Swears *in special* for *the Clergy* and that He will be the *Protector*, and *Defender of the Bishops* in their *Priviledges*, that is, not only of their *Persons*, but of their *Possessions* also, that is of their *Persons* in such a Condition, so qualified, in *sensu composito*, with such Rights and Liberties: and those *Rights* must needs pre-suppose their *Essence* and *Office* too: and that as it was then in being, according to the Law, when the King took that Oath. This may be one *Golden Nail* more to *fasten the Clergies Title*, and to *Rivet* it more and more into your own Law.

6. For by this *Juratory Obligation* of the Kings special *Promissory Oath unto God for the Clergy* in particular, some of your own good Lawyers teach us to say, *That the Clergies (supposed) tacite Consent in a general Act is not remissory at all of the Kings Conscience from this particular Clause of his Oath, without the Clergies particular Consent first obtained, and clearly expressed by a particular Body Representative of their own, (of the Clergy, quatenus Clergy) and not involved with the general Body of the People:* Their Act to free the Kings Conscience, must in Reason and Equity be *proportionable*, and *adæquate* to the *Kings Act*, or *Bond*, that is, full out as particular.

7. For else this bundle of *Absurdities* would

would follow that the Clergy obtains no more by the Kings *Special Oath* in their particular behalf, then if the King had Sworn only in general; which is as much to say, that in this little short draught, *Oaths* (that should be spared) are *multiplied without Neceſſity*, or ſo much as *Signification*, or that they muſt paſs for meer *Tautologies*.

8. If therefore the caſe be ſo, that the King after ſuch a ſolemn particular Oath, may not conſent to the Biſhop's Deprivation, *&c.* without Injuſtice, nay Impiety, then ſure I am, that *no man ought to counſel the King ſo to do:* for that Subject, whoever he be, that will go about to perſwade the King to ſo impious an Act, perſwades the King to do that which were moſt palpable *Injury* to his fellow Subjects, and moſt *damnable wickedneſs* againſt the Soul of the King himſelf: for whom contrariwiſe every Loyal Subject is bound in *Conſcience* to pray, that rather then His *Royal Soul* ſhould be ſo *looſe*, it may for ever *be* h *bound in the bundle of Life, with the Lord his God*, but that *the ſouls of His, and the Churches Enemies, may for ever and ever be ſlung out, as out of the middle of a ſling*. This muſt be their Deſtiny at laſt, for *Malum conſilium conſultori peſſimum*: you never knew it prove otherwiſe in the end. We ſay no more, but conceive this enough to confute one neceſſity with a greater, the pretended *Neceſſity* of *State*, with the real *Neceſſity of Conſcience* ſo many wayes ingaged in this publick *Cauſe* of God, and the Church: which

h 1 Sam. xxv. 29.

which Church (as it rationally, and clearly appears from the premiſes) the King is obliged to defend, *in point of Conſcience, as the King is a Chriſtian.*

Chap. X.

The Confutation of the fourth Politick Pretence of a Legiſlative Power.

FOllows now *the Fourth and laſt Politick Pretence of a Legiſlative Power*, to diſpoſe of the Clergies Revenues (and conſequently, of all mens Eſtates) as they ſee Cauſe.

1. This pretended Plea of *a Legiſlative Power* is mainly preſſed by the chief Advocates both for *Sacriledge* and *Rebellion*, (for thoſe *Diabolical twins* are ſtill bred, and born, and grow up together) and the ſame is alſo made the very *Baſis*, and *Foundation of* all the late *Sacrilegious Uſurpations* by that notorious i *Doctor of Sacriledge CORNELIUS BURGES*, who, not content to * *break one of the greateſt Commandements* of God, by *practiſing Sacriledge* in his own perſon, (Uſurping, for many years, both the Mannor, and Demeſnes of the Biſhoprick of *Wells*, from the juſt owner, that Learned, and Venerable, and moſt ancient Biſhop, Dr. *William Pierce*) but had alſo the impudence *to teach men ſo*, by *Preaching* and *Printing* the lawfulneſs of Sacri-

i *No Sacriledge, nor Sin to alien, or purchaſe the Lands of Biſhops*, &c. by *Cornelius* Burges, D. D. This Sacrilegious Book, in thoſe Rebellious times had the licentiouſneſs of a ſecond Edition, *Anno* 1659.

* Matth. v. 19.

Sacriledge, which, at firſt, was but only *intended*, or *pretended* by his Rebellious Complices, but (as it was, *ex ſignis, & cauſis*, in a manner, foretold by us three years before the event, in the firſt Edition of this very Book) it was afterwards *acted* in earneſt [k] and alſo *legitimated* by that Sacrilegious Act of their *pretended Parliament*, and, which is worſt of all, aggravated by immediate Sacriledge againſt God himſelf, blaſphemouſly making *God the principal Author* of their Sin; and with a complication of Blaſphemies, making the late Gracious King (now a Glorious Martyr) the *Inſtrumental Cauſe* of it: for he (worſe than curſed *Cham*) having begun his Libel with down-right railing at *the Biſhops and Paſtors* of *Gods Flock* (to whom this ungrateful wight owed his *Ordination*) over whoſe unjuſt perſecution, and illegal *Abolition*, (drawing out his arrow from the *Popiſh* or *Mahometan* Bow. that is, arguing from their Croſs againſt their Cauſe) he there doth moſt barbarouſly inſult, telling the world of the *ſad Providence on the Cathedral Prelacy of* England, * (though ſince, another happy providence hath moſt viſibly confuted him by a gracious and almoſt miraculous Reſtauration both of *King*, and *Biſhop*:) then he dares affirm expreſly, that *it was God who did put it into the hearts of the late Long Parliament, by an Ordinance of both Houſes, dated* Octob. 9. 1646. (*after the King*, (ſaith that *Shimei*) *had deſerted his Parliament, raiſed his Standard againſt them, where-*

[k] This Torrent brake out firſt againſt *the Prelates*, the *Lords Spiritual*, whom having once hurried out of the way, it ſoon overtook alſo the *Lords Temporal*, and never ſtopt till at laſt it ſwallowed up *the King* himſelf: Therefore, *principiis obſta*, is good counſel, and very ſeaſonable.

* *C. B. ch.* 1.

Corn. Burges, chap. 1.

whereby he put both them and the whole Kingdom out of his Protection, and none but those two Houses of Parliament remained to take care of the Publick Interest in a Legal Way) wholly to abolish the Name, Title, Style, Dignity, and Offices of all Arch-Bishops, and Bishops, within the Kingdom of England, *Dominion of* Wales, *and to vest and settle their Lands and Possessions in Trustees, to the use of the Commonwealth,* &c. and soon after he proceeds farther, avowing, that *on the* 13. *of* April, 1649. *the Commons of* England (*being then the only persons remaining*) [having then, after the Bishops, thrusted also the Temporal Lords out of doors] *in Parliament Assembled were necessitated* (forsooth) *to sell the Lands of Deans and Chapters*, whom he rails at, with a full mouth, as at the former) and so to enact an utter abolition of these also (reserved for the last to satisfie the *Bulimia* of those cruel and unsatiable *Polypleonis's*, and so to make good their so long designed extirpation of both *Root and Branch.*) It were a *Crime of Participation* to be patient or silent in this cause, which is *Causa Dei, Religionis, Ecclesiæ, Regis*, all these at once, and *Sacriledge* in special being expressly *excepted in the Act of Oblivion*: We must therefore be mindful to proceed against it. This pretended *Legislative Power* of that illegal Assembly, and their Sacrilegious Act, is the *sandy Foundation*, upon which this *foolish Builder* (like a down-right Sophister wilfully declining the *Question of Right*) doth build his house of Sacriledge.

Matth. vii. 26.

(*Subrue*

(*Subrue fulturam, patitur ſtructura Ruinam.*)

To batter which, we could ſay more both *ad Hominem*, and alſo *ad Rem*: but that, as for the *Man*, we purpoſely blunt our Pen, becauſe, we hear, he is dead and gone, and ſo paſt his Accounts here; and, for a terror to all ſurviving Uſurpers (except he did Repent, and Reſtore alſo) he hath already received his ſentence *according to his works*: God knows where he is now, and there we leave him. But, as to the *matter* it ſelf, That pretended *Legiſlative Power*, of his counterfeit Parliament, is ſufficiently aboliſhed (mark the Divine *Talio* of Abolition for Abolition) by the Legal Power of that Loyal *Parliament* * that had *declared* all ſuch *Orders and Ordinances* made by that diſloyal Parliament, *to be null and void*; and further determined, *That there is no Legiſlative Power in either, or both Houſes of Parliament without the King?* This being the main Fundamental Law of this Realm, might ſuffice for a full Confutation of what ever hath been ſaid in his whole Book, by that infamous Patron of Sacriledge. But admitting an impoſſibility, that ſuch an unlawful Aſſembly had been a lawful Parliament, yet can that prove it therefore to be infallible, but that it may do wrong? may not one be *Tyrannus Exercitio*, though not *Titulo*, if his Decrees or Ordinances fall upon *indebitam materiam*: what

* 13 *Car.* 2. cap. 1. for Repeal of the Parliament, begun 3. *Nov.* 1640. See Sir *Robert Wiſeman's* notes touching the Long Parliament.

else can such a manner of proceeding be, to enact a total deprivation of a whole community of men (many of them innocent, as hath been shewed above in the case of pretended *Delinquency*) and afterwards to argue *à facto ad jus* † our Sophisters chief Medium all over: This way of arguing must needs prove of a monstrous, of a dangerous consequence: for say a man should thus Syllogize.

† It is the complaint of a wise man of the Law, that the meaning of that Axiome, *Ex facto jus oritur*, hath been extreamly rack'd: Sir Robert Wiseman's *Note touching the alteration of some Laws.*

Whatsoever the two Houses, or but one of the Houses of Parliament doenact or ordain is lawful (that must be his *Major.*)

But the two Houses, or at least one of them, hath abolished, and also deprived all Bishops, Deans, and Chapters: (this *Minor* proved too true.)

Ergo, *That Abolition and Deprivation was lawful*, and consequently, No Sacriledge, nor Sin (the presumptuous *Title* of the Book of this *Church-Pyrate.*) Now, should the sharp point of this two-edged Argument (which we have felt sufficiently through, and through) be retorted, and turned upon the breast of either of those two Estates of the Kingdom, what would then become of the Lords Temporal, or of the Commons themselves, trow we? for if they grant the *Major*, they cannot avoid the Conclusion, and so they may be turned out of all, by the Votes of a *Predominant Party*, and then farewel the *Property of the Subject*: Beware of such Precedents, you that are wise; for 'tis an old say, *Cras tibi, hodie mihi.*

Enough

Enough for the *Demolition* of ſuch an abſurd Power that is attended by ſuch palpable injuſtice: But yet, *ex abundanti*, upon this occaſion of *C. B.'s* Book, for a fuller *Conviction*, and if poſſible, *Converſion* (of which though we have but ſmall hope, yet is it both our wiſh, and our main deſign in this troubleſome work) it will be worth the pains, ſoberly to examine the full extent of all humane *Legiſlative Power*, granting the *Hypotheſis* that the Power is lawful.

In proſecution whereof, firſt of all let this our *Proteſtation* be entered, That we intend not to queſtion *the Juſtice of the Law*, or to examine the *Power or the Wiſdom of the Law-makers*, or to meddle at all with the *Conſtitution of the State*, or to diſcuſs this point further then in a direct, and neceſſary *Reference to the Univerſal Law, the Law of Nature, the Law of Nations, and the Law of God*; to which all particular Laws, (if they be Laws indeed, and not Lawleſs *Libertiniſm*, or barbarous *Tyranny*) muſt needs vail, and yield their due *Subordination*. If not, then, by all mens leave, the *Divine* may, nay muſt, without any buſie-bodineſs at all in *States-matters*, taking the Law *in terminis*, according to the common ſenſe it bears, or ſhould bear, carry it, [1] *Ad Legem, & ad Teſtimonium*, and there wiſely, warily, and impartially weigh the matter of the *Law*, in the *Ballance of the Sanctuary*, or in the *Scales of clear Scripture*, and *ſound Reaſon*, at whoſe *Bar* both all the *Laws*, and all the *Law-Makers*

[1] TO THE LAW, AND TO THE TESTIMONY; If they ſpeak not according to this word, it is becauſe there is no light in them, *Iſa.* viii. 20.

too, must one day be tryed at last, in *Ultimo districtu*: And if upon *Æquilibration*, as we may say, the Humane Law shall prove light, then that men may not stumble at it, and fall, and perish, by obeying any unjust Law of man, contrary to the just Law of God, 'tis then the proper work and direct *Profession of the Divine*, (as he will answer Soul for Soul) *to take forth the* [m] *Precious from the vile*, and as becomes him, who is to the people *as Gods mouth*, *to* [n] *warn other mens Consciences from it*, *and so free his own.* For thus, though the Law of the Land be matter of *Policy*, yet the *Peace of Conscience* about the lawfulness, or unlawfulness of that Law, immediately belongs to *Divinity*, the *Senior-Law* of all, from which as we may say, all mens *Junior-Laws*, if just, must be derived; *Divinity* being indeed no other than the *Original Law of God*: which may suffice once for all, to pre-occupate an ignorant, or malicious, and yet a very ordinary Objection of some, that whilst themselves take upon them at every turn to *Confront Divinity with Colours of Law*, yet blame the Divine very much, if, *se defendendo*, he dare offer to prefer Gods Law to mans Law, in case those two Laws should justle, as if the *Divine* in doing but his own proper duty, were *ipso facto*, a medlar in another mans Calling.

m Jer. xv. 19.

n Ezek. iii. 17, 18.

2. Thus much premised, the justness of such a pretended *Legislative Power* will be soon *tryed*, if but compared. 1. With some

Unde-

Undeniable Principles it destroyes. 2. With some *Right Conditions* of a just power, which it should have, and doth want. 3. With some *grosse Absurdities* it involves.

3. First then, such a *Legislative Power at pleasure*, as they call it, to vote men, *Innocent men*, out of their whole Estates, and Livelihoods, (their Lives may be next) is *too absolute* to be communicable to any Creature, and doth trench upon *Gods own Prerogative*, whose will is therefore a Law, and *Idea Justitiæ* (as they say in the Schools) so that *whatever is just with God*, is just *à priori*, because 'tis *Gods will*, but contrariwise with man, this or that must be *Mans will*, only *à posteriori*, because it is just. And the Reason of all this, is founded upon a common Principle undeniable, because *God*, and *God* alone is *Essentially Just*, so as *Gods Justice* is his very *Essence*: 'Tis not, it cannot be so with any man, or men, *single*, or *collective*, whose justice at the most is but an *Accident separable*, that may *abesse*, as soon as *adesse*, go and come, as men may be well or ill affected: so that 'tis as vain a *Point of Popery* as any, for meer Creatures to challenge an *Absoluteness* or *Infallibility* in the *Distribution of Justice*, as to pretend it in the *Determination of Truth*. This is a Divine *Priviledge*, reserved to the Creator, and beyond the *Sphere* of any Creature. By these two plain Principles, such a *Legislative Power*, *ad placitum*, is quite gone; so far from being lawful, that it is made the very ° *Character of Sinners* in grain to chal- ° Prov. i. 11:

lenge a power, *to deprive the Innocent without cause:* and therefore an Act, whose Authors are accursed upon Gods own Record, and p *to which Curse all Gods people are commanded to say, Amen.*

p Deut. xxvii. 25.

4. Secondly, as such a *Legislative Power* is utterly incompatible with those *prima Principia*, so with those other *Right Conditions* required to the good Constitution of a just Law: whose very q *Soul* is or should be *Right Reason*: without which any humane *Law is dead*, nay *deadly* as well to those that enact it, as to those whose unhappiness it is to live, or to suffer under such an *Unreasonable Law*, or *Law-makers*: so *Essential is Reason* to *Law*, that therefore the *Law* is generally *defined* by it, λόγος ὀρθός: r *Lex est recta Ratio*: But how point blank to all right Reason such an Act of Deprivation would be, we have at large demonstrated before: This for the *Form* of the *Law*, as we may say.

q *Ratio est anima legis.*

r *Clem. Alex. Strom. l.* 1. who there calls it Δόξα χρηστὴ a good opinion, *&c.*

5. As for the *Matter*, the Law should be an t *Unbended Rule* equally fit and able to render to every one their *Right*, and to redress their *wrongs*; so that an *Injurious Law*, though (if not directly contrary to Gods Law) *de facto*, it must and doth binde the Inferiour unto Obedience, *quoad effectum civilem*: yet *de Jure*, it is no Law at all, because not just. So that in such Cases, it is no *Presumption* at all to say, *the Law cannot do this*, or *the Law cannot do that*; If the thing be unlawful, because as the Law is, impos-

t Κανὼν δικαίων τι καὶ ἀδίκων, *Clem. ibid. Suarez. de legib. l.* 1. *c.* 1. §. 1. *ex Aquin.* 1. 2. *q.* 90. *Art.* 1.

[u] *Impossibile est quod de Jure non licet*; as it is impossible by *Nature*, for a man upon earth to touch the Skie with his Finger: (Thus the *Doctors* compare the two *Impossibilities*, natural and moral) so whatsoever is *contrà bonos mores*, is as impossible, *de Jure*, *quia id demùm possumus quod* honestè *possumus*: [x] Since therefore such a *Law of Deprivation*, were unto so considerable a Party in the *Commonwealth*, as the *Clergy is in Law*, such an extream injury we may safely say, and that without any just offence to God or Man, that *the Law cannot do such an act*. Nay, so far is such a Restraint from being any real *disparagement to* Princes, or Parliaments, to the *Law-makers* themselves, that if rightly apprehended, it rather doth greatly redound to their *Honour*, because it doth in a *degree assimilate them unto God himself*, of whom the *Apostle* saith to his praise, that * *God cannot lye*, that *God cannot deny himself*, and the like.

[u] DD. *in L. Impossibilium* 185. *ff. de* R. J. Calv. Lexic. Jurid. impossibile. Schneid. in Instit lib. 3. de verbor. obligat. tit 17. Sect. sub cond. num. 4.

[x] Lex *est* Honestum *legitimæ potestatis* Decretum, *ad tuendam Reip. Pac.* Wesemb. paratit. Digest. l. 11. Tit. 3. de legibus.

6. But thirdly, all this will be yet plainer, and I hope past all just *Exception*, yea, or but Contradiction, when we have impartially considered the *poysoned Cluster of gross Absurdities growing upon it*.

* Tit. 1. ult. 2 Tim. ii. 13.

7. As first, *The utter destruction of the property of the Subject*, the great *Diana* so much cried up, at the beginning, by those very men, that did Vote it down in the end. Sure, one would think that the people, if they were but once again in their right minde, would not thank such Doctors, nor

such Doctrines neither, as directly take away the property of the Subject (for it will follow by *the Rule, à quatenus ad omne:*) Yet some *Servile Lay men* stick not to acknowledge their own Lay-Estates, as liable as ours, to this *vest Law.* It may be they do it only out of an intent, or colour, to open a *gap into Sacriledge*, and then out of a hope to make up that gap again, if they can.

8. But secondly, as such an *Act of absolute deprivation*, were the very *Alrenunciation* of all manner of *Justice Universal, Commutative, Distributive*, all at once: So in the fatal consequences of it, it would prove the *Utter subversion too of all the other known Laws, and Fundamental Constitutions of this Kingdom*, yea of the very *Law of Nations.* For what Nation once well settled, did ever yet claim a power *de Jure*, (for in this case to quote *Matters of Fact* (their usual, I may yet say, their chief argument) were but *Petitio Principii*) to *deprive a man Innocent, or Untried, and Uncondemned* (Lay, or Clergy) of those Rights, which by the standing *Laws of that Land*, he is, at least, as legally Vested in, for matter of Title, as any *Baron*, or *Knight*, or any other Subject whatsoever? what were this, but *datâ portâ*, to introduce a meer *Arbitrary Government?* and indeed, by such a *notorious Precedent*, (if once past in *rem Judicatam*) had you but eyes to see it, to open a *wide gap* into your own *Lay Estates*, till they had reduced you all also, to a tame politick Parity. So true you

y *Magna Charta*, See above, page 45.

you will then finde to your own woe, that old Maxime of Reaſon, *Uno abſurdo dato mille Sequuntur: Beware of* your *Levellers.*

9. For deceive not your ſelves any longer, *the Servant is not greater then his Maſter*; if they dare fall upon *God Almighty* himſelf, whom we have proved before to be *the great Proprietary* of thoſe *Church Revenues*, whom think you, will theſe doughty men ſpare in the end?, Did ever, or can ever (we ſpeak ſtill *de Jure*) any Earthly or Humane Power, take away that from *God* and his *Church*, which is theirs, which God did juſtly *receive* from thoſe that had juſt power to *give*? yet theſe ſtout men ſay, they can do it, and alſo they are ready to juſtifie it, if not by the *Word* (for here you ſee they are gone) yet *by the Sword* (*Mahomets* Argument, far from Chriſt his Rule.) If you will try it once more, *Da illis poſſe, & velle videbis.* John xv. 20.

10. Time was, when your more juſt *Anceſtors* were ſo far from challenging ſuch a *Legiſlative Power above God Almighty*, that in *open* [z] *Parliament*, they utterly diſclaim it, and they ground their *Diſclaim* too upon Scripture, ſaying *That Lay men*, (and there they ſpeak of themſelves as a Parliament) *have no Authority to diſpoſe of the goods of the Church, but* (*as the Holy Scriptures do teſtifie*) *they are committed only to the Prieſts to be diſpoſed of.* Thus they: but the caſe is altered now, our great Maſters (though meer Laymen) may diſpoſe not only of Church Goods, but of Church Lands too, nay of Church

z At a Parliament held 25. of *Edw.* 1.

Church men, nay of the whole Church it ſelf, as if *per omnes Caſus*, the Church were no more indeed, but as all other *Lay Incorporations*, a meer *Civil Corporation* all over, that had in them nothing *Spirituale*, immediately held of God himſelf: however in all other Secular, yea and Eccleſiaſtical matters too, for Order as, well for Conſcience ſake, the Church, as all other *Lay Corporations* in the Common-wealth, muſt and doth notwithſtanding all this, acknowledge it ſelf ſtill ſubject to the *Sovereign Juriſdiction*, and *ARCHITECKTONICK Power-Paramount of the Prince under God.*

11. By this time, all may perceive that this *fourth and laſt* Pretence, by ſuch a vaſt *Legiſlative Power*, *ad Placitum*, to *claim* a kinde of *Omnipotency* (which is *high Sacriledge* indeed) to diſpoſe of mens Eſtates, and to deprive men, nay whole Succeſſions of men, how innocent ſoever, of their whole Livelihoods, is ſo far of it ſelf from deſerving an Anſwer, that upon due Examination, it rather becomes an *Aggravation of the Injuſtice*, when men will thus [a] *frame miſchief by a Law*, without, nay, againſt all manner of juſt Precedent for it in all Chriſtendom, yea in all the whole world beſides. The worſt we wiſh them is, that they would ſpeedily lay their hand upon their Conſciences, and before their term be quite expired, ſeriouſly Comment on that ſad Text of the Prophet, [b] *Woe unto them that Decree Unrighteous Decrees, and that write grievouſneſs which they have*

a Pſal. xciv. 20.

b Iſa. x. 1, 2, 3.

have prescribed: To turn aside the needy from Judgment, and to take away the Right from the poor of my People, that Widows may be their Prey, and that they may rob the Fatherless: (for if they should go on, at that rate, as they did once begin, some *Clergy-men* (a good many) may leave behinde them their *Wives Widows*, and their *Children Fatherless*, and both of them *poor enough*, God knows!)

But then, (mark the end of such men) *what will you do in the day of Visitation, saith the Lord, and in the Desolation which shall come from far? to whom will ye then flee for help, and where will ye leave your glory?* and there we leave them also.

May all those who finde or feel themselves concerned in this *Arraignment of Sacrilege* lay to heart this sad *Item*, for an upshot of a *full Answer* to all their pretences: And thus much for *Matter of Confutation* sufficient again to *Non-suite* the Adversaries whole Plea: This is the Ἀναιρετικὸν, or first main part in the *Matter of Probation.*

CHAP.

Chap. XI.

That the Sin of Sacrilege is a great SNARE, *and also condemned, as by the* Divine, *so the* Canon, Civil, Saxon, Common, *and* Statute-Laws.

FOllows now the *second and last part* of all, the κατασκευὴ, or *Matter of Confirmation of our own Cause.*

1. Upon which we shall be the *briefer*, because as occasion was offered, and Necessity required, we have already by a kinde of *Prolepsis*, prevented the greatest part of it in the preceding passages, all along, as we were delivering *Matters of Declaration, and of Aggravation.*

2. But yet the better to *distribute* the Remainder of our *Evidence*, be pleased to take notice that of our *Clients* side (which you must remember is *God himself*) we have yet so much *Clear Scripture*, so much *strong Reason*, so much *Law of all sorts* founded on both the former, and so much *Testimony of all Parties beyond Exception*, such a *Cloud of Witnesses* of all ranks, from all quarters, as may leave them *past all Excuse*, and joyntly *rise up in Judgment against them*, that after all these fair Evidences brought forth against this *Camel* (the sin of *Sacrilege*) will yet re-

resolve to *Implead, or to Impeach God, and the Church in their Rights and Liberties.*

3. As for the first kinde of proof by *Scripture*, one notable Text more against *Sacriledge*, we may not omit to acquaint you with, and thus it runs, [c] *It is a snare for a man to devour that which is Holy, and after Vows to make Enquiry*: In which words you have both the *Nature of the sin*, and the *Danger of it.* c Prov. xx. 25.

4. The *Nature* of it consists of two Acts, 1. *To devour that which is Holy*: That's the matter of Fact as it were: and then 2. *After Vows to make Enquiry*, that's the Plea, or the pretended *Matter of Right.*

5. Touching the first, *the Matter of Fact*: *The Act is to devour, the Object, is that which is Holy.* As for the *Act*, 'tis expressed in the [d] Original by such a *Metaphorical word*, as is borrowed from Ravenous Beasts that will not admit of so much Deliberation in Eating, as to choose, or to chew their meat, but for very greedinesse do swallow it up all raw, yea, quick, and whole too, as they light on it: (A fit *Embleme*, by the way, of our late *ROOT AND BRANCH-MEN.*) d From בלע à בלע The same word which is used, Psal. cxxiv. 3. *They had swallowed us up quick*, &c.

6. 2ly. As for the *Object*, *Translations* vary, (only about the word, for they all agree upon the matter:) 1. Some as ours read it, to *devour that which is Holy*: That is, saith *Cajetan* on the place, *to appropriate Holy Things*, such as *the Holy Tythes and Offerings, and other Sacred Tributes due to Gods Priests*, (and *Cajetan* is counted one of the best of them,

them, *ad Literam*;) 2. Some, as the *Original*, (by an usual *Hebraisme*, putting the *Abstract* for the *Concrete*) reads it to *devour Holiness it self*, to note again, as 1. The decay of holiness it self upon the Decay of holy means: so 2. That those who make no Conscience of violating holy things, they may pretend what they will, but really they make no Conscience indeed of holiness it self, but *miscere Sacra profanis*, is all one with them. 3. Some as the Vulgar reads it altogether in *Concreto*, it is a snare to devour *Sanctos*, that is, saith an Interpreter on the place, * *To deprive of their Livelihoods good and godly men* (the Act in hand) and sure, of all such men, *the holy men of God*: for so of old in all Reverence, *the Primitive* [e] *Christian People* did esteem, and as usually call *the Priests of God*, by this Religious Title, of *the Saints of God*, not, as now, hand over head, the prophane, or at least ignorant People, call Gods Priests, *their Ministers*: when no where in all the whole *Bible*, are they so called by their great Master, God himself, *the servants of men*, in that general sence: And if * but once in all the Bible, they do, (in a special, and voluntary case of Condescension, as St. *Paul* for Preaching *gratis* to the *Corinthians*) call themselves *your Servants*: yet, mark well what follows, 'tis for *Jesus sake* they do it: But else all over, Gods *Ministers* are styled *Mens Guides*, *Mens Rulers*, and other such like terms of *Superiority*, and then *Gods Ambassadors*, *Gods Ministers*,

* *Salazar.*

[e] *Nos Sanctos vocant, & Dei servos, &c. Aug.*

* 2 Cor. iv. 5.

nisters, or *Gods Saints*, κατ' ἐξοχὴν, because they are, or should be so, and so accounted of by you. This in a glance only: and thus much for *the Fact*, and the two main *Species of Sacriledge both Personal, and Real.*

7. Secondly, *The Plea*, or the pretended *Matter of Right*, is *after Vows to make Enquiry*: That is as the same [f] interpreter glosses it aright, first to commit *Sacriledge*, and then to study and finde out Reasons and Colours to defend it, The *Black Art* of too many in our Generation: and who knows, but they may have learned this good Lesson also of the *Popes* themselves, who first would *Impropriate*, that is, *devour that which is holy*: and then what themselves had thus wrongfully done *de facto*, they made their *Friers* (the receivers of the *Sacriledge*) use all their wits to maintain it *de jure?* As to name no more, your Countrey-man *Alexander Hales* did, who was the first that ever directly maintained that Tythes were *de Jure Ecclesiastico*, not *Divino*, which *Popish conceit* hath yet since by divers of your own [g] Champions been learnedly confuted.

[f] *Retractare, revocare, refellere, &c.* Salazar.

[g] D. Ridley, D. Carleton, D. Downham, Sir James Sempel, &c. and so many more as yet unanswered, &c.

8. But *secondly*, some of the *Hebrews* read it thus, *It is a snare for a man to Consecrate, and after vows to change for the worse*: If so, then let our *Changelings* look to it, any of these wayes they will light on a Snare.

Thirdly

h Παγὶς ἀνδρὶ ταχύ τι τῶν ἰδίων ἁγιάσαι, μετὰ γὰρ τὸ εὔξασθαι μετανοεῖν γινέται. LXX. פחא הוא לגברא דנדר לקדשא ותתר הכי חדיא ליהנפשיה: *Laqueus est homini qui* devovit Sanctuario, *& postea* tangit eum anima ipsius. Targum.

Thirdly, and lastly, the [h] *Septuagint* out of the *Chaldee*, are yet more strict, and read the Text thus, *It is a snare for a man to consecrate a thing rashly, and afterwards to repent it.* From whence observe. 1. That if *Vota temerè nuncupata*, *Rash Vows* be obligatory, and must stand, then *à majori*, out of all doubt, Deliberate Consecrations. 2. If it be a Snare for a man after Consecration to *grudge*, or but to *Repent* it, then *à majori* again, what a Snare must it needs be utterly to *reverse it*, and to *resume* it? and if but to *resume*, *à majori*, still to *rob*? And thus for *the Nature* of the sin, 'tis hainous enough.

9. *Secondly*, as for *the Danger*, it is expressed here by the *Metaphor of a Snare*, or of a *Trap*, that is, *Destruction*, as several Translations read it: and that Snare, a *double Snare* too, as *Cajetan* well observes it, for first by his vow he is caught of one side in the *Snare of Gods Law*, for that bids him [i] *Vow, and pay*, because though *vovere voluntatis*, yet *reddere necessitatis*, else the Law will be a perpetual *Snare* to attach the *Votary*, till he pay it. Take one notable Instance of this in the old *Patriarch* [k] *Jacob*, who, in his extremity, fleeing from his Brother *Esau*, vowed to build an *Altar* unto God at *Bethel*: but it seems afterwards he did for the space of *thirty years*, either altoge-

i Psal. lxxvi. 11. Deut. xxiii. 21, 24.

k Gen. xxviii. 20, 22.

together forget, or at leaſt foreſlow the payment of his Vow: All this while he is no ſooner quit of one miſchief, as it were one Snare, but he lights on another: ſuch as *Eſau's Ambuſhment*, (Gen. xxxiii.) *The Deflourement* of his Daughter *Dinah*. (*Gen.* xxxiiii.) The furious *Maſſacre* committed by his Sons upon the *Sichemites*, to the provocation of all the Nations round about him: till God at laſt, in mercy, plainly puts him in minde of his Vow, ſaying, * *Ariſe go up to Bethel, and make there an Altar unto God that appeared unto thee*, &c. And then did he pay his Vow, and ſo ſlipt his foot out of the ſnare: And as thus he that vows, is caught in the *Snare of the Law*, till he pay it, So 2. If he do not pay it, he is trapped on the other ſide with the *Snare of his own Sin of Sacriledge*; ſo that till he repent, and reform, and reſtore alſo, turn which way he will, he will light on a ſnare, or fall headlong into *Jeremy's* Labyrinth, † *Fear, and the Pit, and the Snare* will be *upon him*, ſo as *when he fleeth from the fear, he ſhall fall into the Pit, and when he getteth up out of the Pit, he ſhall be taken in the Snare.*

* Gen. xxxv. 1.

† Jer. xlviii. 43, 44.

10. Now, if you will further know what that Snare is, it is no other but that which before the Prophet *Malachy* did directly call *Gods Curſe*: of which enough[l] before, and therefore no more of it at this Time. 'Tis ſuch a *Noli tangere*, in the Nature of it, witneſs *Jeremies* Metaphor, [m] *Iſrael is as an hallowed thing unto the Lord, and as the firſt*

[l] See above, page

[m] Jer. ii. 3.

fruits of his Increaſe, all that devour him ſhall offend, evil ſhall come upon them: They ſhall be ſure to light on a Snare: And get *the Bird* once in the Snare, and you need no Fortune-teller to tell you her deſtiny: ſo is the Caſe; ſo is the Fate of every *Sacrilegious Perſon, Family, Nation*, it needs no other *Clog*. And you of this *Nation* may well ſuſpect ſuch a *Clog* hangs about you, for *your* [n] *Chariot Wheels*, have, for ſome years laſt paſt, driven very heavily, To any Nation then this one ſin will be *ILL-AQUEATION* ſufficient, becauſe of all others it hath in it as much of the *Devils Power* and *Policy*, as any.

n Exod xiv. 25.

12. And that, in ſhort, is the *ſtrong Reaſon* of the hainouſneſs of this ſin, becauſe 'tis a ſin ſo *Fundamental and Radical* of almoſt all other ſins, that where it is entertained, it preſently fills the Heart with *the Devil and all his works*: So doth God charge Sacrilegious [o] *Ananias* at his Arraignment, *why hath Satan filled thy heart? Pride*, and *Envy*, *Fraud*, and *Oppreſſion*, *Avarice*, and *Ambition*, are all but the *hand-maids*, that wait, in ordinary, on this great *Beldam*-ſin of *Sacriledge*: This for the *Original Cauſe of Sacriledge*.

o Acts v. 3.

13. As for the *Fruits* of ſuch a *Curſed Stock*, no wiſe man can expect they ſhould be bleſſed: It being (as you have heard at large) a *ſin Deſtructive of all Religion and Policy, of Church and State, Introductive of all Irreligion, Atheiſm, and Anarchy*: The very new

new *Gun-Powder-Plot*, or *White-Powder-Mine*, under holy pretences, and therefore without noise, to blow up *Priest*, *Priesthood*, and all that is called *Holy*: *Balaams*, or *Julian's* Plot was but a *Puny* to this: Would I turn *Traytor in grain* against God and man, I would only counsel *Sacriledge*: That will do it, that will speed any Church or Nation to sudden, and total, and final Destruction. Reason enough therefore, to adde no more, why all good Christians should abhor this sin for ever.

14. And therefore in the *third place*, you may take notice, that in all *Nations*, all wise *Law givers* in conformity to Gods Law, have been careful, yea severe, as by wholesome Laws to prevent, so by rigorous, and generally *Capital*, Execution to punish the crime of Sacriledge as heavily as any: this is clear in the Records of all the *Laws*, *Canon*, *Civil*, *Saxon*, *French*.

15. For by the *Canon Law*, whosoever takes away, or alienates to other persons or uses, goods or things (*Chattels* your *Lawyers* call them) nay, *Facultates* at large is the word [p] both in the *Title and in the Body of the Law*, *all manner of Church-wealth or*

[p] *Sacrilegi judicantur qui* ECCLESIÆ FACULTATES *alienant*. Tit. *Omnes* ECCLESIÆ RAPTORES, *Atque* FACULTATUM *suarum* ALIENATORES *Sacrilegos esse Judicamus: & non solùm eos, sed omnes consentientes eis, quia non solum qui faciunt, rei judicantur, sed etiam qui consentiunt facientibus*: PARENIM *Pœna &* AGENTES ET CONSENTIENTES COMPREHENDIT. *Decret. part.* 2. *c.* 17. *l.* 4. *c.* 5.

Eſtate, (that muſt needs comprehend all *Moveables* and *Immoveables*) or whoſoever ſhall *conſent* to any ſuch *Alienation*, ſhall be all alike guilty of *Sacriledge*: and as the *Canoniſts* phraſe it, ſhall incur *ipſo facto crimen læſæ Majeſtatis divinæ*, which by compariſon with the other crime of *High-Treaſon* againſt the King on Earth, (whatever *Sacrilegious Thieves*, or *Rebellious Subjects* may think of it) muſt needs be by proportion, a *Crime* of the *higheſt degree*: and ſo 'tis puniſhed with the *higheſt ſpiritual extremity* that *Law* can inflict, the heavy ſentence of *Excommunication*, and to note farther the hainouſneſs of the offence, as *Ivo*, *Burchardus*, *Gratian* and the reſt agree, the *Canoniſts* allot unto it *ſeven years Penance*, where ſo many dayes might ſuffice for other ordinary ſins: but becauſe [q] ſaith *Aquinas*, as heavy as the juſt ſentence of *Excommunication* may ſeem to a right Chriſtian, yet it is by the Sacrilegious offender, commonly no more regarded then a *bug-bear word*; therefore *pro qualitate delicti*, it is by the Secular Power puniſhed ſometimes with *pecuniary Cenſure*, (heavier to the offender that commonly fears more the loſs of his *Money*, then the loſs of his ſoul) ſometimes with outright *Decapitation*.

16. Or, as by *the Civil Law*, [r] proportionably

q *Aquin.* 22. q. 99. 4.

r Sacrilegii pœna *de Jure communi regulariter eſt* Capitalis, *itaut pro qualitate perſonæ & conditione rei Sacrilegi aliquando damnentur* ad Beſtias, *aliquando ad* Ignem, *aliquando ad* Furcam. l. Sacrilegii 6. *ff.* ad L. Jul. peculatus; & in §. Item l. Julia peculatus 9. Weſembec paratit. *ff.* l. xlix. Tit. 13. ad l. Jul. *peculatus, & de Sacrilegii.* Infrà de publ. Iud. Jure Saxonico rotâ *concutiendos eſſe Sacrilegos ſtatuitur Art.* 13. *l.* 2. Schneid. ad lib. 4. Inſtit. Tit. 2. de vi bonorum raptorum.

tionably to the *quality* of the *Offender*, and *condition* of the *Offence*, they were condemned sometimes to the *Wilde Beasts*, or to the *Fire*, to the *Gallows*, or as now, *Jure Saxonico*, to the *wheel*: and of old by your own [r] *Saxon Law to Mutilation* at least, or cutting off the Sacrilegious hand. In *France* I remember I have seen Sacriledge punished with *Hanging and Burning* (both at once) according to the Civil Law.

r *Leges Aluredi Regis cap.* 1. *l.* 6. *in* Ἀρχαιονομία, &c.

17. As for your own *Common-Law*, I have heard some of your great Clerks say, that it is somewhat defective about the Case of Sacriledge, as taking no *Cognisance* of it, nor affording any *Action* for it under that *Notion*, but yet that in such cases it allows no Clergy to the Thief, * grounding the sentence on that *common principle*, received almost in all Laws, to wit, That *frustrà Legis auxilium invocat*, *qui in Legem committit*: And this singularity addes one grain of *aggravation* to the hainousness of this sin, even in the *ballance* of your own Law.

* See above, Chap. IV. Sect 3. *& seq. Magna Charta. Item*, Ch. VII. Sect. 9. *& seq. & Statutes. Anno* 28. *H.* 8. *c.* 1. *&* 32.

H. 8. *Persons* guilty of *Robbing Churches*, *Chappels*, or other Holy Places, shall *not* be admitted to the *Benefit of* their *Clergy*, (such as be admitted to *Holy Orders*, *i. e.* of the Order of *Subdeacon*, or above, only excepted: and this *Statute* to be in *force for ever*. [It seems by this *Statute*, that in the eye of the Law, *Clergy-mens* persons are *privilegiate*, even in *Delinquency*; not that their sin is less, but rather, as we said above, greater then the sin of the *Laity*: But that the favour of the *Law* is greater to *Clergy-men*, in regard of their *Office*.]

One degree more of aggravation we may observe from the *Act of Indemnity*, (*An.* 12. *Car. II. cap. XI.*) where, out of the *General Pardon*, *Sacriledge* is excepted expressly, no less then *Rapes*, and other monstrous *Sins against Nature*: as if the Law-giver would hereby intimate, that *Sacriledge* is a sin *parallel* to those crimes, for hainousness.

Chap. XII.

A Cloud *of* Domeſtical, *and alſo a Triumvirate of Forreign* Witneſſes. 1. Luther *for* Germany. 2. Calvin *for* France. And 3. Knox *for* Scotland, *all of them expreſly depoſing againſt the Sin of* Sacriledge.

1. AND now as your free Merchants uſe to give ſomewhat into the Bargain, for an Ἐπίδοσιν, for good *Meaſure*, or *down-weight*, ſo for a cloſe of this our *Pleading*, take *ex abundanti*, ſo many Teſtimonies of all ſorts of men, in their generations, that you may not think this our *Action* againſt Sacriledge geazon, or uncouth, or meerly litigious on our part.

2. Amongſt thoſe ſo many *Teſtes veritatis*, we forbear to accumulate *the Holy Fathers*, of whoſe Declamations againſt this ſin, we have given you ſundry *hanſels* already, and could afford you many more full Pieces, but that, *ad hominem*, (the more ſhame) ſome more *Modern Witneſſes* will be far more Authentical.

3. And yet amongſt theſe too, we will not ſo much as repeat the ſo many ſeveral complaints of your own *Gildaſſes* of old, nor of late, of your *Gilpins*, *Ridleys*, *Latimers*, *Tindals*, *Jewels*, *Hookers*, *Andrewſſes*, and of ſo many more, nor their ſeveral ſad Conſidera-

tions,

tions, Prophecies, and humble Petitions, put as it were up in their *Sermons* and *Epiſtles* yet extant, and directed to their ſeveral Kings and Queens, even then when this *Serpent* was but a *Scorpion* in the Egge: what then would all thoſe [f] good men have ſaid think you, had they been ſo unhappy as to live to our Sacrilegious dayes, to ſee this ſin grown to the ſtature of a *full Dragon* indeed?

[f] *Bern. Gilpin.* in a Serm. at *Greenwich, An.* 1552. before *Edw. 6.* B. *Ridley* in his Letter to Mr. *Cheek*, July 23. 1551. from *Fulham*, among the Letters of the Martyrs, by *Miles Coverdail*, p. 683. Lond. 1564. *Latimers* Serm. of Covetouſneſs. *Grindals* Manuſcript Letter to Q. *Elizabeth*, 1580. *Jewel's* Sermons on *Hag.* 1. v. 2, 3, 4. and on *Pſal.* 69. 9. *Hooker* B. 5. of *Eccleſ. Polit.* B. *Andrews* did much finde fault, and reprove *three ſins* too common, and raigning in this latter age. 1. One was *Uſury*, &c. 2. Another was *Simony*, &c. The third and greateſt was *Sacrilege*, which he did abhor as one principal Cauſe among many, *of the Forreign and Civil Wars in Chriſtendom and Invaſion of the Turks*: wherein even *the Reformed*, and otherwiſe the true Profeſſors and Servants of Chriſt, becauſe they took GODS PORTION, & turned away it to publick prophane uſes, or to private advancements, did ſuffer juſt Chaſtiſement and Correction at Gods hand: And at *home* it had been obſerved, and he wiſhed ſome man would take the pains to *collect* how many *Families* that were raiſed by *the Spoils of the Church*, were now vaniſhed, and *the place thereof knows them no more*: *See the Sermon Preached at the Funeral of the Lord* Biſhop *Andrews*, *by the then Lord Biſhop of* Rochester, *Anno* 1626. (forty years ago.)

4. But leſt theſe, being but *Domeſtici teſtes*, ſhould ſeem partial in their own cauſe; therefore we intend to cite none but *the Maſters of the Reformation abroad*; whom you ſhall hear crying aloud againſt the Sacriledge of the Reformers, in their ſeveral times and places, charging them with *deep Hypocriſie*, *damnable Avarice*, and what not?

and that *under pretence of Reformation*, they did but intend, nay practice *Robbery* in the Usurpation of those *Church Revenues* that were *Dedicated to God*, for the maintenance of his Ministers: of such *free*, and *full strains* their Writings are top full.

5. And yet to prove all this, we will only single out one eminent *Triumvirat* of such witnesses as we are confident even with these men we are *pleading* against, will be most free from all exception: They be *Luther*, *Calvin*, and *Knox*, as it were so many *Delegates* for *Germany*, *France*, and *Scotland*, the *Three* great *Foreign Stages* of the *Reformation:*

6. According to their Seniority, the first main Witness we produce in the behalf of our Cause, is *Luther*, who (preaching on that ample Text of S. *Paul* to the *Galathians*,[t] *Let him that is taught in the word, communicate*

[t] *Quoties ergo Pauli Adhortationes*, &c. [This Testimony being prolixe, we will only extract the most Emphatical points in it, and refer the *Reader* to the *Author* at large.]--*Summa, homines videntur degenerare in Bestias.*——*Satan horrendissimum malum hoc vehementer urget per Impios Magistratus in Civitatib & Nobiles in Rure qui* BONA ECCLESIARUM *ex quibus Ministri debebant vivere, rapiunt*, &c. ——*Tangit autem acu mores Nostratium, qui securissimè nostrum Ministerium contemnunt*——*Præcipuè* Nobiles qui pastores suos sibi tanquam viles Servos obnoxios faciunt: *& nisi haberemus* tam pium & ardentem veritatis Principem; *Jam dudum ex his terris* exturbassent nos. *Exclamant*, (*quando pastores postulant*——*aut queruntur*——) *Sacerdotes avari sunt, Insatiabiles*——*Tyranni & subsannatores Dei, videri tamen volunt Evangelici.*——*Puniet Deus acerrimum odium vestrum in Ministros.*——Ferox Nobilitas, Cives & Rustici, *cum periculum mortis Instabit, sentient Comminationum quam rident*: Deus enim non irridetur.——*Sint illa PAPÆ BONA per meram* Impostura *coacervata, tamen Deus* Spolians Ægyptios, *hoc est*, Papistas *suis Bonis, transfert ea in locis nostris in pium usum. Non quando Nobiles rapiunt, & transferunt in abusum, sed quando ij qui gloriam Dei annunciant inde aluntur. Sciamus igitur nos* bonâ Conscientiâ *posse frui* BONIS ECCLESIASTICIS. See at large *Luther* himself, on *Galat.* 6. 6.

unto

unto him that teacheth in all good things: (you may call this the Miniſters *Magna Charta* indeed, irrevocable by any *humane Authority*, or *Municipal Laws* whatſoever:) for I hope none of our Religion will preſume herein to ſhake hands wth the Pope to pretend a Power to diſpenſe *Contrà Apoſtolum*. *Luthers Gloſs* upon St. *Paul* doth ſo fit our *Meridian* in almoſt all the particulars, as if it had been penned but yeſterday here in *England*, not a hundred years ago, nor ſo far as *Germany*, St. *Baſil* ſomewhere argues, that the *Holy Ghoſt* was no doubt very God, becauſe he was preſent at the ſame time with *Habakkuk* in the *Field*, *Jeremy* in the *Dungeon*, *Daniel* in the *Den:* witneſs the *Concordance* of their Prophecies, (I ſtand not now upon the truth of the *Chronology*;) but only I do obſerve, that ſure there is ſomewhat more then ordinary of *Gods publick Spirit* in this *publick Cauſe* of the Church, ſeeing that all theſe men of ſeveral Nations, at that diſtance of times and places, yet ſtill conſort in a Harmony: however their *Deſcant* do vary, their *Ground* is one and the ſame; and all of them joyntly, conſtant *uniſones* againſt this particular kinde of *Sacriledge*, namely, the *Converting of the Lands and Poſſeſſions, &c. formerly given to Superſtitious, or Popiſh Uſes unto Lay-Uſes*; and that alſo (which is worth the obſerving) after thoſe Superſtitious *Officers*, and *Offices*, (*Maſs-Prieſts*, and *Popiſh Monks*, &c.) had, by lawful Authority, (not ſo here the Biſhops

shops and Deans) been abolished. But now * by *Cornelius Burges* his leave, let the Witnesses be heard) to *cite* them, with their reasons, will be enough to *confute* him. To begin with *Luther*, if you please but patiently, all along, to apply him to *Cornelius Burges his Case*, † you will save your selves, and me some labour.

* *It is to me a wonder, how those Declaimers against such alienations* of Cathedral Lands, can with any forehead produce such eminent *Protestant Authors*, as bearing witness for them against this practice, after the *Offices* be all at an end: *Cornelius Burges* in the Preface to his *Sacrilegious Book*, where like another *Goliah*, (1 *Sam.* xvii. 10) he bids defiance to all *Fathers, Canonists, Schoolmen, Protestants*, though never so eminent, if they dare cross his way to his *Mammon of Iniquity*

† A *Case* concerning the Buying of *Bishops Lands*, with the *Lawfulness* thereof [presented to his *Parliament*, *Anno* 1650. as a *Prodromus* to his Book for *Sacriledge*]

7. First then, *Luther* begins his Sermon *with Astonishment, and blushes to think that so great an Apostle as Saint* Paul *shou'd be forced to use so many words, nay, so many full Sermons to perswade the People to maintain Gods Ministers: so as to spend about it,* two whole Chapters to the Corinthians, *in an earnest kinde of Beggary: I would be very loath* (saith Luther to his Audience,) *to diffame my* Wittemberg, *as St.* Paul *doth his* Corinth: *But this is the ill fortune of the Gospel, that so far are most men from giving any thing for it, or to it, that all men will rather use all the base tricks they can to circumvent, to snatch, to steal away the means that should maintain the Ministers of it. The short and the long is this, men are degenerated into Beasts.* (This is *Luther* right.)

8. *So*

8. *So that hence from, we may learn* (I speak in *Luthers* very words all this while:) *how necessary this Doctrine of Saint* Paul, *touching the Maintainance of Gods Ministers is to be Preached unto the People: for the* * *Devil hath but* two high-wayes to destroy Religion; *The one is by the Errors of* Hereticks, *and the Terrors of* Tyrants, *or* Persecutors: *But the other way is by* Starving, *or* depriving Gods Ministers, *thereby forcing them to desert their Ministry, upon the* Failer *whereof, in time, the miserable People, for want of Gods Word, are turned into so many brute Beasts.*

* It seems the *German* and *Brittish* Devils are near of Kin.

9. *This horrible Mischief, the better to bring about, the Devil stirs up the Impious Magistrate in the City, and some ungodly ones of the Nobility and Gentry in the Countrey, violently to take away, and to convert to their own impious use, those Church Revenues, which are the maintainance of Gods Ministers: whereby it will soon come to pass, that none* (that's worldly wise) *will put his Children to the Divinity-School, of all others, but rather apply them all to the other more gainful Trades and Sciences.* (That you may the better heed this, *Luther* goes over it again, discovering the Devils deep drift in this mystery of Iniquity, saying) *This is the Devils own Master-Plot to banish Christs Religion out of our Land, without either the visible violence of the Tyrants, or the under hand work of the Hereticks.*

10. Ah! then, how much more likely is the Apostacy, and miserable must needs be that

that poor peoples Caſe, in whoſe Land all theſe three may ſeem to have conſpired in a joynt Concurrence to the Deſtruction of that Church and Nation? Hereſie, Tyranny, and Robbery, all theſe at once; Lord have mercy upon us!) But *Luther* goes on ſadly ſtill, and you muſt hear him out, for you muſt give Witneſſes leave to ſpeak out, and to tell out their own Tale, their own way too.

11. *Will you know the Calamities attending upon ſuch horrible Ingratitude? Then behold, becauſe an ungracious Nation thinks much to part with their* Carnal things, *for our* Spiritual things; *therefore* ſaith he, *by a juſt Judgment of God they ſhall forfeit, and utterly loſe both their own* Carnal things, *and our* Spiritual things *too.*

12. *And indeed I am verily perſwaded, that theſe Churches of* Galatia, *and of* Corinth, *&c. were for no other cauſe thus infeſted, and troubled with ſo many* falſe Apoſtles, *but becauſe they did ſo notoriouſly neglect their own* true Doctors: *For moſt juſt it is with God, that thoſe that deny him their* Pence, *when He affords them all their own good things, and offers them eternal life to boot, ſhould be given over to ſuch frenzy, as freely to beſtow whole* pounds *on the Devil and his Apoſtles:* (and then you may ſay, penny wiſe, and pound fooliſh indeed!) Then commenting further on the next words following, Be not deceived, God is not mocked: *The Apoſtle,* ſaith he, *is ſo carneſt in urging this Text for the liberal*

Main-

Maintenance of Gods Miniſters, that he is fain to back his Exhortation *with* Increpation, *down-right chiding, yea to fortifie both theſe with a ſevere* Commination, *ſaying*, Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap.

13. *And even here, as we ſay, he hits the nail on the head, and meets full in the face, with the good manners of the men of our Generation, that moſt ſecurely contemn our Miniſtry* ——Chiefly the great ones, that keep their Chaplains at ſuch diſtance, as if they were not their Paſtors, but their baſeſt Slaves: *So that were it not for Gods mercy that hath bleſſed us with a Prince ſo pious, and ſuch a faſt Friend to Religion, ſome of them had long ago made us weary of this Land.* (Do not imagine, 'tis I ſpeak this, for theſe are ſtill *Luther's* own words all of them.)

14. *Such are they that when the Preacher offers to defend, or to demand but his own, or but fairly to complain of his wrongs, they cry out ſtraight, Theſe Parſons are ever Covetous, and inſatiable men; they never have enough, and the like: yet for all that*, ſaith Luther, *we muſt not give over pleading Gods Cauſe, when the Scripture it ſelf pleads it thus for us: But theſe hard Leſſons men muſt be taught, and told oft, though they Scoffe at us for our labour.*

15. *Yet theſe latter dayes-ſcoffers of God himſelf* (in his Servants) *would ſeem as good Goſpellers as any of the beſt: But for all that know ye*, ſaith he, *that however God, for a while, delayes his Vengeance, yet in his due time, he will finde*

you

you out, and plague your Dogged hatred *against Gods Ministers.*

16. Methinks, some are tyred already with reading thus much against the hair: will *Luther* never have done? but the main is behinde yet: for now *Luther* may seem to thunder and lighten indeed, saying: *That for all this* Patience of God, *yet the time will come, when the proudest of the Gentry, the Covetousest of the City, and the rudest Clowns in the Countrey, shall all at the very approach of Death*, [finde the Curses of God to be no Bug-bear words] *they shall then at furthest, finde*, [yea feel too] *the Truth of this* Curse of God *upon them, that in the end God will not be mocked indeed, but that as they have sown, so now they must go reap for ever.*

17. And lest any should misconceive that *Luther* speaks only this at large of the Ministers Maintainance *in genere*: and so not to our particular purpose: therefore for a Conclusion, take notice, that *Luther* speaks there expresly of *BONA PAPÆ*, as there he calls them, *of such Popish Church Revenues*, as some miscal the Lands of your Bishops, Deans, and Chapters: (*Luther* himself would have said no less of the *Abby-Lands*: for were not these also inter *Bona Papæ*?) which *Luther* is so far from condemning to Lay-uses, because of the abuses, that he rather earnestly warns all Ministers to take special notice, *That those Church Revenues are their own Maintainance, and therefore they should not suffer themselves to be de-*

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prived of them by the Laity upon ſcruples of Conſcience, becauſe they were Popiſh, or ſo; for ſay, they were gotten, and heaped up together by MEER IMPOSTURES, *yet,* ſaith he, *ſince God hath been pleaſed,* (all theſe are his own words ſtill) *to ſpoil the* Egyptians, (*I mean the Papiſts*) *and to give them unto us, why ſhould not we enjoy our own? Can they be converted to a more pious uſe, than to maintain the Miniſters of God? or will any affirm that uſe to be better, which they are put unto, by the Nobility and Gentry, that Rob us of them?* Then he concludes all, ſaying, *Let us therefore once for all know, that with a very good Conſcience we both may take, and keep too thoſe Church Revenues to our ſelves.* And thus far our firſt ample Witneſs, *Luther* for *Germany*.

18. In the ſecond place, the next Witneſs we produce in the behalf of our *Cauſe*, will be far more brief, and yet very pithy too: and 'tis *Calvin* for *France*, who even there where, [u] *Ex profeſſo*, he does his utmoſt in writing unto the *Emperor*, *Charles*

u *Eccleſiæ facultates in alienos uſus convertere ſacrilegium eſſe dicunt*, Aſſentior. *Si nihil hic apud nos peccari dixero*, Mentiar —— non Excuſo. *Principes noſtros accuſant quòd* Patrimonium Chriſti, & Eccleſiæ Deo conſecratum rapuerint, *& in profanos uſus dilapident*: —— *Quod in eos tantùm uſus non impendantur Eccleſiæ reditus quibus ſunt dedicati, mihi diſplicere profiteor. Mecum etiam id*

gemunt omnes boni: —— ECCLESIÆ BONA ex Monachorum Erepta manibus ad ſe receperunt Principes noſtri. —— *Fateor* grave Judicium *pronuntiari adverſùs eos, qui Eccleſiam ſpoliaverunt, ut ſibi raperent quod illius erat, quia veros Miniſtros fraudant ſuo victu.* —— *Jam* ante Trienniam *uſtati ſunt noſtri principes, meram ſe nullam in* Reſtitutione *facturos, modo in eundem ſe ordinem cogi patiantur, &c. Habet igitur tua Majeſtas, Invictiſſime Cæſar, principes ſuâ* promiſſione obſtrictos, *&c. Extat etiam in manibus hominum* Libellus, *ut ad Doctrinæ conſenſionem res non debeat eſſe impedimento.* Calvin, Tractatu de Neceſſitate Reformandæ Eccleſiæ, in vol. Opuſcul.

the Fifth, and to the reſt of the Princes then aſſembled at *Spira*, to excuſe at large the *Sacriledge* objected to the *Reformers*, yet even then, I ſay, is hè forced to let fall thus many Truths at once.

19. Firſt, he truly *States the Objection* thus, *They ſay that to convert the Church Revenues unto other uſes is Sacriledge*, I grant it. 2. *That at the Reformation thoſe Church Revenues were not ſo well diſpoſed of*, I ſhould lye if I ſhould deny it: And again, *it cannot be free from blame*: and again, *I cannot excuſe it*: Though the pretence was then as now, and ſo is his Plea, that part of it was employed in Stipends to the *Maintenance of the Miniſters*: yet for all that, he ingenuouſly confeſſes, and complains too, that thoſe Church Revenues, (which he there calls expreſly the *Patrimony of Chriſt*, and the *Patrimony of the Church, conſecrated to God*) *were not employed only to thoſe uſes to which they were dedicated*, (I ſpeak all this while in *Calvins* own words:) and that they are not ſo imployed is *my grief*, *and all good men lament this caſe with me.* If you now make a queſtion what Church Revenues he means, he tells you plainly, he means no other but thoſe *Church means that by the Princes of the Reformation, were taken away from* THE POPISH PRIESTS AND FRIARS, ſo that he muſt needs make THE FRIARS Means *part of the Churches Patrimony.* Nay *Calvin* goes farther, *to denounce Gods grievous Judgment againſt all thoſe that had thus robbed the*

the Church to inrich themſelves: and laſt of all, for a concluſion of all, he ſeems to point out no other *Remedy* for it, but * *Reſtitution*, which he therefore mentions *twice* for failing, *Telling the Emperor, that ſome three years*

* For this kinde of pious *Reſtitution* of the *Church-Lands*, and other Sacred Revenues, formerly uſurped, we need not go beyond Seas to ſeek *Precedents:* This Iſland (ſo famous for ancient Chriſtianity) affords us memorable Examples: To cite but one for all: Willelmus Rex Anglorum *Reddidit Eccleſiæ omnes fere terras antiquis & modernis temporibus à jure ipſius Eccleſiæ ablatas, quarum terrarum Nomina hæc ſunt. In* Cantia *Raculf. Sandwic. Rateburch. Widecun. Monaſterium de Limminge cum terris & Conſuetudinibus ad ipſum Monaſterium pertinentibus. Saltwude cum Burgo beche ad ſaltwude pertinente, Langport Niwendene, Rokinge, Detlinge. Preſtentune non longè à fluvio Medeweie ſitam. Sunderherſte. Iarbecke: Orpentun. Amesford. Dentintun. Stocke.* Quatuor Præbendas *de Mxentune & præter hæc omnia multas alias modicas terras tam in inſulis quam extrà inſulas in* Cantia *ſitas. Stocke verò & Denentum* Lanfrancus *Archiep's Reddidit Eccleſiæ Sancti Andreæ, quia de jure ipſius Ecclicæ Antiquitùs fuerunt. In* ſutrege *Murtelac Lundoniæ Monaſterium Sanctæ Mariæ cum terris & Domibus quas* Livingus Presbiter, & uxor illius *Lundonice habuerunt. In* Middleſexum. *Hergam. in* Buckingham-ſcire *Risbergam healtun. In* Oxenaford-ſcire *Niwentun. In* Suchfolke *Frakenham: hanc Villam* Lanfrancus *Archep's Reddidit Eccleſiæ Sancti Andreæ, quia antiquitùs ad ipſam Eccleſiam pertinebat. In* Eaſt Sexum *ſciſtede. Stanbrigge. hæc omnia Reddidit* pro Deo *&* pro ſalute animæ ſuæ, gratis & ſine ullo Precio.

This Record is to be ſeen in the Rare Library of that late Famous Antiquary, Sir *Robert Cotton*, in a Manuſcript Entitled, *Canones Burcardi & Lanfranci Conſtitutiones*, Fol. 165. B. In which Notable evidence are very obſervable 1. The *Royal* Example of *Reſtitution* to the Church. 2. The godly Concurrence of *Lanfrancus* the Arch-Biſhop. 3. That this Reſtitution tends to God, *Pro Deo, & pro ſalute Animæ ſuæ.* 4. That this was done *gratis & ſine ullo precio*: It was neither by way of *Commutation* on the Reſtorers part, nor by way of *Redemption* on the Churche's part. 5. (But this only *obiter*) we may alſo hereby take notice of the *Marriage of Prieſts* in thoſe ancient dayes, 600 years ago: for Arch-Biſhop *Lanfranc* was promoted to the See of *Canterbury*, *Anno* 1070.

That ſuch *Reſtitutions* were procured by Arch-Biſhop *Lanfranc* may further appear; *Nam maneria* 25. *per* Odonem *Epum* Baiocenſem, *fratrem Regis uterinum erepta, Eccliæ Reſtituenda Curavit. Mannerium de* Redbarne *per injuriam ereptum illius Operâ redditum eſt. Godwin de Præſulibus in* Lanfranc.

before, the Princes had made a Promiſe to reſtore them all without delay, (but upon Condition, namely, Provided *the Friars, and the Prieſts,* and the Biſhops too, who did alſo abuſe Church-means, to maintain Vice and Luxury, would part with them alſo: *Conditions unlikely enough*, and therefore to this day that Reſtitution is yet to make:) In concluſion, *Calvin* ſeems as it were, to put up for it, his Petition to the Emperor himſelf, ſaying, *Caſar, you have the Princes bound by their own promiſe, to reſtore,* as if he would ſay, you may ſue out their Bond. *Calvin* addes moreover, that there was a *Book* written on purpoſe touching the Reſtitution, to give ſatisfaction about it; ſo that this particular ſhould be *no hinderance to Conſent in Doctrine.* Thus far *Calvin* for *France.*

20. And ſo in the third and laſt place, *Knox* for *Scotland, In the firſt Book of Diſcipline, Anno* 1560. he and all his fellow *Miniſters* are very vehement in preſſing the Lords of the Privy Council to *Reſtitution* of all the Church Revenues; their words are to this effect, *We dare not flatter your Lordſhips, but for fear of the loſs of your ſouls and ours, we deſire to have all the Church Lands of the Friars, and all other Mortifications reſtored back again unto the Church.*

21. And in particular, *Knox* himſelf, about the year 1572. in which year he died, [x] in a general Epiſtle of his, from *Edinborough,* where he was Miniſter, unto the *General* *Aſ-*

[x] *Knox* his Hiſtory.

Assembly then sitting at *Striveling*, he there exhorts them all *to joyn in Preaching against the sin of Sacriledge*, in words to this purpose, *Brethren, we have had a fight against the Hereticks, and God hath blessed us, we have now a strong fight against the Sacrilegious; and therefore be you courageous, and God will give us an happy end.* This Doctrine from *Knox*, you may the rather take notice of, and believe too, because it seems it was his DEATH-BED DOCTRINE.

22. We omit to dilate farther, in quoting their whole expres *Sermons*, such as was that of Mr. *John Cragge*, Preached at *Lyth*, *Anno* 1571. directly against the *Sin of Sacriledge*: by all which, you may clearly see, that all those *Reformers* were as earnest as any of us can be, in inveighing against but the beginning of that *Sacriledge*, against whose progres, nay, almost conquest, some *Left hearted men*, now adayes, think it strange that we dare open our Mouths.

23. But what need I trouble you with any more single Testimonies, If whole *Assemblies* as it were *Agmine facto*, marching in a full Body against it, have charged this sin through and through: For behold, as *Leah* said at the Birth of *Gad*, *a Troop cometh.* Genes. xxx. 11. To name no more, *The whole Assembly at St.* Andrews, (*we are in* Scotland *still*) *which did* (Anno 1582.) *expresly injoyn a General Fast throughout the Realm, for appeasing Gods wrath upon the Land directly against the crying sin of Sacriledge.* And surely we of this Kingdom

have much more cauſe to arraign our ſelves for this ſin now, then they had then: So that (even before I knew this example) ſuch a thing has been often times in my thoughts and wiſhes, with humble ſubmiſſion to Authority.

Behold inſtances enough of all ſorts, as to *Juſtifie our Charge to the full*, ſo *to finiſh* our matter of *Probation*, and indeed our whole *Pleading* againſt the *Sin of Sacriledge* arraigned here by Saint *Paul* in theſe words.

THOU THAT ABHORREST IDOLS, DOEST THOU COMMIT SACRILEDGE?

THE RECAPITULATION OF ALL.

1. AND now to contract this whole *Maſs of Matter*, and to binde up all our evidence into one plain *Syllogiſm*, (the moſt convincing way of Argumentation:)

WHATEVER *is of the ſame nature with Idolatry and Adultery, that muſt needs be a Sin now under the Goſpel, as much as under the Law.*

BUT Sacriledge is of the ſame Nature with Idolatry and Adultery.

ERGO, SACRILEDGE IS A SIN

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NOW UNDER THE *GOSPEL*, AS MUCH AS UNDER THE *LAW*.

Quod erat Demonſtrandum.

The *MAJOR* is *extra controverſiam* being founded upon a Maxime of Reaſon, for *Eorundem eadem eſt ratio.*

The *MINOR* is expreſſed in the words of the *Text*, and grounded beſides upon the clear *Scope* of the *Apoſtle* in the whole *Context*, which is all along *by Induction*, at leaſt *à pari*, if not a *Majori*, to convince both *Jew* and *Gentile* of groſs Hypocriſie, for [y] *committing* thoſe very ſins of Idolatry, or Adultery, (or as bad as thoſe) which they did condemn in others. And if both the *Major* and the *Minor* alſo be true, none but mad men will deny the *CONCLUSION*. This *evidence* in the behalf of *Gods Cauſe*, is both ſo *ſtrong*, and ſo *clear*, That the profeſſed *Adverſaries* of it are forced to *confeſs* it: For the chief of them, that *Doctor of Sacriledge* (cited, and confuted above in the X *Chapt.*) in that very Book, which he wrote, *ex profeſſo*, in defence of *Sacriledge*, ſpends an whole *Chapter*, * to prove it: the Title whereof is, *That there is, or may be Sacriledge committed now under the Goſpel.*

[y] Therefore thou art Inexcuſable, O man, whoſoever thou art, that Judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt, doeſt *the ſame things.* ——— And thinkeſt thou, O man, that judgeſt them which do ſuch things, and doeſt *the ſame*, that thou ſhalt eſcape the Judgment of God? *Rom.* 2.1.3. and ſo, *ver.* 21.22.

* *C.B.* Chap. 3.

Albeit the ſame Author, playing ſtill the *Prevaricator*, (his beſt part) in the very next Chapter before, goes about to under-

mine this very Text, *Thou that abhorrest Idols, doest thou commit Sacriledge*: as if meant only of the *Idolothytes*, the *meats sacrificed to Idols*, (which Cavil, *à male divisis*, &c. hath been already confuted above, *Chap.* II. p. 14, 15,) whereas, by the *Current of Interpreters*, [z] the sense is much more inlarged, and this *Text* expounded directly *of Robbing the true God*, by intercepting, and interverting *Religious Oblations*, and setting the same to *sale*. (The good work which *C. B.* in that *Book* undertakes to maintain, thereby to justifie his own Sacrilegious Purchase.) But if it be *Sacriledge* (as himself there doth confess) to sell, or purchase such *transient* oblations. Then certainly, by his leave, with very good *Logick*, any man indued with right Reason, must needs *conclude*, That *by the Rule of Proportion*, it is much more, and much greater Sacriledge to sell, or to purchase the *Permanent Oblations*, the *Houses* and *Lands* dedicated for the *maintenance* of the *Service*, and *Servants* of the *true Gods*: whose *Acceptance* of such Oblations, and consequently *Gods Propriety* in

z As 1. The *Syriack* renders it, *Dost thou spoil the Holy House*? 2. The *Æthiopick*, Doest thou *rob the House of God*? 3. The *Arabick*, Doest thou *steal the Vessels of the Temple*? 4. *Bucerus* upon the place, *Fieri potest*, &c. It may be St. *Paul* here, by *Sacriledge*, did not mean the stealing of the money *dedicated to Idols*, but the *Rapine*, which the *Jews* did commit about their *Sacred Things*, partly by *Selling*, *and Buying the Priesthood*; partly by *intercepting the Sacred Offerings*, and the *Money dedicated* by the people to Religious Uses.——For which cause our Lord did *cast out of the Temple those that bought and sold therein*. These things the Jews most impudently had long before begun to practise; as also *Josephus* himself doth witness. Thus *Bucerus*. 5. *Ad verbum, Templum Despolias*? Doest thou plunder, or rob the Temple? 'Ex ἱερὸν & συλῶν: *Contemptus divinæ Majestatis*, per synecdochen speciei. *Pisc.* in loc. To the same purpose P. *Martyr*, and others.

them

them, we have clearly made out above (*Chap.* vi. p. 64. and elsewhere.) But this is, and ever will be, the true *Character* of our *Modern Pharisees*, like *the true off spring* of the *Old Pharisees*, (Matth. xxiii. 24.) To *strain at a gnat, and swallow a Camel.* To leave them therefore, and by *Application* to turn unto you.

By this time we may hope that you and all good men, not blinded with *Schismatical Prejudice*, or bewitched with *Sacrilegious Avarice*, will be really convinced of the CONCLUSION. As for us, That which was our *Task* to make good, we have done, God be thanked, this Text is clearly our own: a *Divine*, and *Direct Bar against the Sin of Sacriledge.*

2. And now after all this, let the *Fanatical Libertines* of our Times, in their *Atheism*, or *Ignorance*, say still, that *Sacriledge is but a Fancy*: with as good reason, they may (and rather then miss of the prey, (*the Church-Lands*) haply they would, if they durst) say as much of *Adultery*, that it is but a *Fancy* neither, or of *Idolatry*, or of *Theft*, or of any sin, that it is no more but so, a *Fancy* also: for some are grown now such proficients in the *Schools of Atheism*, that they dare affirm *Vertues*, and *Vices* to be *but Opinions*: But we hope *you have better learned Christ*, You see clearly, that in the natural, and full propriety of the word, *Sacriledge* is here by Saint *Paul* expressly matched with all those Crimes: As for the *gain-sayers*,

either they must admit all the premised *absurdities*, or else (which is far better) let them in a serious *Reflection* upon their own folly, and vain imaginations, and a day of reckoning for them all, speedily *Repent*, and *Recant* these their own wilde *Fancies*; lest if they go on in their *earthly*, *sensual*, *devilish Wisdom*, (these are an Apostles [a] own Epithets of such Wits (for so they would be called) through Gods just judgment, [b] *they become utterly vain in their own Imaginations, and their foolish heart be* for ever *darkened*: And let them take heed, lest by their wilful impenitency, and hardness of heart, they provoke a just God to pass upon them that terrible and final Sentence, [c] That *because they would not receive the love of the Truth, that they might be saved, therefore God will send them strong delusion, that they shall believe a lye, that they all may be DAMNED.*

a Jam. 3. 15.

b Rom. 1. 21.

c 2 Thess. ii. 10, 11, 12.

3. As for you, whom God hath blessed with more of that *true impartial wisdom which is from above, let no man, or men, deceive you with vain words:* Since you have heard this truth so abundantly vouched, from such undeniable *Principles* of all kinds *from the Law of Nature*, *from the Law of Moses*, which is *the Law of God*, (his *Moral* Law) confirmed by the *Law of Christ*; for no Text in all the whole Bible more plain against *Sacriledge*, then this we have now treated of.

4. Since this *Solemn Devotion of Religious Consecrations*, whereby good Christians do bind

binde themſelves heart and hand, and all *back again unto God*, (which is the very *Nature of Religion*) [d] hath been unqueſtionably tranſmitted to us, down from Chriſt his dayes, by the *Practice Apoſtolical and Primitive*, by whole *Juries* of ſeveral *Nations*, and indeed by the general *Verdict* of the *Church Catholick* throughout all Ages, all over Chriſtendom: and ſure in ſuch an Univerſal ſenſe, *Vox populi, vox Dei*, one would think.

[d] *Religio a Religando*: Lact.

5. Since by all *Municipal Laws*, *Civil* and *Statute Law*, your own *Common Law*, it ſo clearly appears, that the *Churches Claim* is no *Imaginary Title*, but as *Real* as all theſe Laws can make it. Since by them the Church is lawfully poſſeſſed of all her *Demeſnes Pradial*, as well as *Perſonal*, *unmoveables* as well as *moveables*, *Houſes* and *Lands*, as well as *Tythes*, or *Rents*; of *Cathedral Lands*, as well as *Glebe Lands*: which although now, and here uſually, *ſtylo novo*, reſtrained more ſtrictly to Lands belonging to *Parochial Churches*, and thence, by too nice a diſtinction, maliciouſly [e] wreſted to the excluſion of *Cathedral Lands*, thereby the more plauſibly to expoſe them to *ſale*, or *purchaſe*, without fear of *Sacriledge*: yet *the* [f] *Learned* know, that in the true notion thereof, *Glebes* were anciently, and gene-

[e] *Cornel. Burges* chap. 1. and 4. of his Book for *Sacriledge*, to make way for his Uſurpation of the *Cathedral Lands*, doth enter a *Caution*, That he doth not extend his Plea to *Parochial Glebes*, or *appropriations of them*; which *Glebes*, ſaith he, cannot be taken, (*though by his pretended Parliament, theſe were alſo taken moſt unjuſtly*) from able and faithful Miniſters, by any humane Authority, without border-

bordering at leaſt, upon *Sacriledge*: *Thus he determines it*, without offering any the leaſt ſolid proof for the *Jus Divinum*, or for the exemption of *Parochial Glebes*, from ſale, which may not be retorted in the behalf of *Cathedral Lands*: as where he affirms (Chap. 4.) That *the Glebes were given by men of Quality, and Piety, for the good of the Souls of the living, ſo far as the Founders of thoſe Churches were able to judge*: Why may not the ſame be ſaid of *Cathedral Lands*? (He that reads the forms of Donations, formerly cited, will eaſily confute him:) And whereas, he there reſtrains our Miniſtery only to *the Office* (as he deſcribes it) *of truly and faithfully preaching Chriſt to the people of thoſe places where ſuch Lands were given.* This aſſertion is both a groſs *petitio principii*, a begging of the Queſtion, and alſo a *Schiſmatical plot*, with the pretence of *preaching*, to juſtle out the *publick Prayers* of the Church: as if the *Solemn Office of the daily publick Prayers*, duly and daily celebrated in our Cathedrals (including alſo Pariſh-Churches) were not worth the naming; which Office is by all ſorts of *Chriſtians*, *Eaſt*, *and Weſt*, (all but the *Puritans*) conſtantly practiſed, and which indeed (where, through decay of the Primitive Devotion, the daily uſe of the *Euchariſt* is neglected) is the only *Juge Sacrificium* left to the Chriſtians, inſtead of the *Jews* morning and evening Lamb: (*Ex. xxix.* 39.) *The* daily *Sacrifice of Prayers and Praiſes* intimated by the Author of the Epiſtle to the *Hebrews*, chap. xiii. 15. (and ſo underſtood by the *Ancients*) which daily *publick Office of Prayers*, and Praiſes, as it is profitable not to one ſingle Pariſh only (as the Office of *Preaching*) but, in a diffuſive Charity, to the whole *Catholick Church*; and therefore *for the good of the Souls of the Living*: ſo is it not at all (as he maliciouſly would inſinuate) excluſive of the other Holy Office of *Preaching*, that is, *Soberly, and ſoundly Expounding the Holy Word of God, and that* alſo according to the *Ancients* (whoſe ſtreams may run clearer, as they were nearer the fountain) and *Applying* the Divine Word to the right *Information* of the Chriſtian *Faith*, and the wholeſome *Inſtruction* of a *Godly Life*: which to do aright, is to *Preach indeed*, an Office frequently practiſed alſo in our Cathedral Churches.

f Gleba:) *pro ſolo, & dote Eccleſiæ. Paſſim in Jure Canonico. Provinciale Angliæ, lib* 3. *Tit de Eccleſ. ædificand.* §. 1. *ibi Lindewod.* Gleba, *id eſt, Terra in qua conſiſtit Dos Eccleſiæ. Theod. Cod. pro quavis ſæpè agro. Sic conſtit. Neap. l* iii *Tit.* 3. *ſervi Glebæ.* H. Spelman. Gloſſar.

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rally taken for any *Church Lands* whatsoever: and that also all those premised Revenues of the Church, were not then *stinted* to the base, narrow bounds of a bare *Necessity*, as to the *hire of a Labourer only*, or as some ignorantly tearm it, to the Pittance *of a fitting*; and that also *arbitrary*, *maintenance at the most*, (those that by this word, mean only just as much as needs, and no more, would in their own case, scarce be content with a *Just Retortion*:) But 'tis plain to the contrary, that the Church hath by all those good Laws, been endowed even to an *Ample*, *redundant*, *honourable maintenance*, *suitable to the eminent Condition of the Immediate Servants of the most High God*; which to diminish, or to defraud, hath always been accounted, and accordingly abhorred as most *hainous Sacriledge* by the whole Catholick Church, for above a thousand years, (one only odde man excepted *Aerius* in *Epiphanius*, held even therefore by all for an errand *Heretick*.) Since all these Truths are attested by whole *Troops of Witnesses* out of all places, *France*, *Scotland*, *Germany*, &c. at all times, of all sorts, of all sides.

5. Since that of all this *Ecclesiastical Estate*, the Clergy is really but the *Usufructuary*, *God himself*, to whom by the express Letter of all those Laws, and of your own Law likewise, the *Donations* are entitled, being therefore the direct *Proprietary*: *and God cannot be mocked.*

6. Since this whole *Church Patrimony* in gene-

general, is fenced round about with ſo many (not *Brnta fulmina*, or bare *bug-bear-words*, as the *Atheiſtical Scoffers* of theſe latter-dayes nick-name them) but with ſo many *Divine Comminations*, and moſt *Juſt Curſes*, thundered out at firſt by the mouth of Gods own *Moſes's*, *Ezras's*, *Solomon's*, *Malachie's*, under the old, and executed by his *Peter's*, his *Apoſtle's*, under the New Teſtament, only in due Conformity repeated after them, * in all the Solemn *Religious Donations*, not out of any *private Intereſt*, but out of a *publick reſpect*, and devout *zeal* to Gods Glory, *&c.*

* See this at large in the *Codix Donationum Piarum*, *A. Auberto mirao*; (beſides ſo many clear *Precedents* of your own, cited above, cb. vi.)

7. Since this your own *National Churches Patrimony* in particular is, *Ex abundanti*, fortified with the double Rampart of ſo many Oaths, no private Oaths, but *Royal Oaths*: Firſt in general, then in particular, for the ſpecial Defence and protection of *the Clergy*. (If it were poſſible for theſe violent men to perſwade a Chriſtian King to ſuch wilful Perjury, could either *King* or *People* expect to proſper after ſo many *Perjuries* and *Injuries* of all ſides?)

8. Since (only in general let it be obſerved without any further *particular Application* of Gods Judgments) the *Uſurpation* of this *Sacred Patrimony*, hath alwayes proved thus *Fatal* to the greateſt of *men*, to whole *Families*, to whole *Nations* and *Empires*, as indeed being wholly *deſtructive of all Juſtice and Honeſty*, *Law and Reaſon*, and of Religion alſo, though masked under the *Pretences* of

of all these: Tending really to the *Eradication* ('tis their own *truculent Metaphor, Root and Branch*) of the whole *Order of the Priesthood*, in destroying the *Fountains of it*, (the *Devils* great *Master-Plot*) and consequently ending at last in the utter Change and subversion of all *Government in Church and State*: the very Down-fall of the whole *Frame* of both *States Ecclesiastical and Civil*: For flatter not your selves, but mark it who will, even in this sense St. *Pauls* Maxime may pass for an *Oracle of State*, as well as of *Religion*, [g] WHERE THE PRIESTHOOD IS ONCE CHANGED, THERE MUST ALSO OF NECESSITY FOLLOW A CHANGE OF THE LAW: The very [h] *Heathen* could see this great Truth afar off.

g Heb. 7. 12.

h 'Tis that famous *Macenas*, (in *Dion Cassius Histor. Rom. Lib. Lii.*) who, bating only his Heathen style, gives unto *Augustus* the Emperour this excellent counsel concerning his Office: Εἶπεν ἀθάνατος ὄντως ἐπιθυμεῖς γενέσθαι, τὸ μὲν Θεῖον πάντῃ πάντως αὐτός τε σέβου, κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε· τοὺς δὲ ξενίζοντάς τι περὶ αὐτὸ, καὶ μισεῖ, καὶ κόλαζε, μὴ μόνον τῶν Θεῶν ἕνεκα, ὧν καταφρονήσας οὐδ' ἄλλου ἂν τινὸς προτιμήσειεν, ἀλλ' ὅτι καινά τινα Δαιμόνια οἱ τοιοῦτοι ἀντεισφέροντες πολλοὺς ἀναπείθουσιν ΑΛΛΟΤΡΙΟΝΟΜΕΙΝ. Κακ τούτου καὶ συνομοσίαι, καὶ συστάσεις, ἑταιρειαί τε γίγνονται, ἅπερ ἥκιστα Μοναρχίᾳ συμφέρει. Μήτ' οὖν ἀθέῳ τινὶ, μήτε γόητι συγχωρήσῃς εἶναι. That is, "If thou desirest indeed to become *Immortal*, [then] "do thou thy self, *at all times* and *in all places*, *Worship God*, according "to the Religion of thy Country, and also compel others to the same "Worship: as for *Innovators* about it, those thou must both hate, and "punish also, not only out of respect to the Gods, whom whosoever "contemns, will certainly little regard any thing else, but because "they that, in opposition, will introduce new Gods, will also entice, "or seduce many to *alter the Laws*: From whence will arise *Conspi-* "*racies*, *Meetings*, and *Conventicles*, which are things inconsistent "with

"with *Monarchy*. Thou must *not* therefore *TOLERATE* any, either "*Atheist*, or *Conjurer*. [Those two indeed are here well-matched together.] Thus it is plain from the Mouth, even of an Heathen, That 'tis necessary for Kings and Princes to be Religious, even for this solid Reason of State: *Machiavel* himself (at least in shew) goes so far in his *Princeps*: To prescribe *Religion*, even in *Policy*, which Hypocrisie proves the Excellency and Necessity of Religion to preserve Policy.

9. Since therefore such an Act were directly *Introductive* of a *Discipline* (to say the least of it) utterly *Unsuitable*, yea *Incompatible* with the *Altitude of this Royal Meridian*, that we say not utterly contradictory to the *Platform of the Holy Ghost*, and to the expres's Truth of God in his Word, which shall be found true when of all others, these *wilful Innovators* shall be found Lyars, who dare thus immodestly Controul the *general Wisdom*, *and constant Practice of all the Churches of Christ*, *Oriental*, and *Occidental*, all over, for above *fifteen hundred years*.

10. Since this dangerous *Mine* of *Sacrilege*, if not countermined (which is our labour at this time) if it be once sprung up, would prove *destructive* not only *to the Church*, but *à majori*, to all *Schools of good learning*. (The fruitful *Seminaries* of both *Church* and *Commonwealth*) and so consequently would be *Introductive* of all *Barbarisme* and *Blindeness*. For you cannot be ignorant, that this fatal *Plot of Sacrilege* did both of old, and also of late, play at all: was there not a time, ('tis but an Age since) when it came to catch, who catch can? then the *University-Lands* were even attempted, and in danger: Had not some gallant

Henry VIII.

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States-men protected those Incouragements of *Learning* and *Vertue*, the two *Master-Pillars* of *Church and State*: For *all would* be *Fish* that *came to the Net*, on the turning of the tide, and Alteration of Religion. How easie was it then for Covetousness to quarrel the *Colledge-Lands* into *Superstition? Sacriledge* then stood ready to knock at their *Gates*, but the good *Porter* kept the door close. And again of late, did not the *Sacrilegious Sects* press sore upon the *Universities*, offering violence, ready to break the door. Had not as I may say, the Universities *Provincial Angels* † protected them, and *smitten* those Sons of *Belial* (like the men of *Sodom*) who came to commit a Rape upon them, *with blindness that they could not finde the Door?* for there wanted nothing but opportunity, and may they still want it: But this we may be sure of, there wants not, even at this day, whole Herds of brutish *Schismaticks*, and furious *Fanaticks*, that still cry down all manner of *learning*, as superfluous, nay, as a base *Badge of Antichrist*. Do you believe those *wilde Beasts*, if they had full power to their mad will, would count it *Sacriledge* to pull down *the Colledges*, or favour *the Universities* more then the *Churches*, which when they reigned, and raged, they (*by the Spirit*) turned *into Stables?* who knows but what hath been, may be, except *God*, and the *King* prevent it?

* Sir *John Mason* then Chancellor of *Oxford*.

† Dan. xi. 13, 21. & Gen. xix. 9, 11.

11. Since to compass this *Audacious Project*, you may observe that the *Arguments* they

they produce, are as *groundleſs* as their *Pretences* are falſe, drawn from *Religion*, from *Policy*; their Religious Pretences, 1. Of *Zeal*, for *Purity* of Religion. 2. For a *Powerful Miniſtry*. Their *Politick Pretences*, 1. Of *Juſtice upon Delinquents*. 2. *The Publick Peace*. 3. *State-Neceſſity*. 4. *Legiſlative Power*; which duly examined, have proved, as you have ſeen, either *black Calumnies*, or elſe *falſe Colours*, which once brought to the light of Truth, and Reaſon, do ſignifie juſt nothing: for it, we dare appeal to meer rational men, that we ſay not Chriſtians: Nay, I am verily perſwaded, that ſome of them in their own Conſciences cannot but ſometimes *Doubt* at leaſt, that their *Diſtinctions* and *Extenuations* may then want *Chriſts Approbation*, when Chriſt himſelf ſhall charge them with *Sacriledge and Rebellion at the day of Judgment*: and then what will become of the miſerable Authors? Since one day all of you, *ſingle*, or *Aſſembled*, *high and low*, *rich and poor*, *one with another muſt be Judged*. not by your RAGION DI STATO, but by your RIGHT RELIGION TO GOD, TRUE ALLEGIANCE TO THE KING, AND DUTIFUL OBEDIENCE TO HOLY CHURCH TOO, UNDER GOD.

12. Since when theſe *Projectors* perceive the *Impotency* of their *Arguments*, yet ſtill to bring about their *Injurious Ends*, their *Practices are ſo violent*, their *Machinations ſo Mahumetan*, ſo *bloody*, (for the *Devil was a Murr*

Murderer from the beginning, John viii. 44. and therefore will ſtill be doing his own work, his own way) nothing elſe but a *Train of Multiplied Conſpiracies and Rebellions* againſt both *Church* and *King*, ſo lately *overflowing all over three whole Chriſtian Kingdoms, with ſuch a Deluge of Sin, Schiſme, and Chriſtian Blood*, as a *Turk* would bluſh at to ſee or ſuffer to be thus wilfully ſpilt among his own *Mahumetans*: you may juſtly, and that alſo [i] *infallibly know them by their fruits*, by the *baſeneſs of their Courſe*, judge of the *goodneſs of their Cauſe*, fortified with nothing elſe but a new *Uſurped Power*, under-propt by a multiplication of *Seditions and Schiſmatical Covenants*, for *Form*, and *Matter*, *Authority*, and *Ends*, all of them in a Theſe, *point-blank to all the ſeveral National Covenants mentioned in Holy Scriptures*. (Believe us not, but ſearch and try it your [k] ſelves:) Sealed with ſo many *Execrable Counter Oaths*, *Poſitive*, *Negative*, inforced upon all men within their

i Matth. vii. 20.

k There are but SIX NATIONAL COVENANTS mentioned in all the whole Bible, and all of them, 1. Both given and taken by the *Kings Authority*, never a *Covenant* of them all impoſed *without*, much leſs *againſt* Sovereign Authority. 2. They were meerly *Religious Covenants*, not Politick, no STATE-COVENANTS.

3. If as in *Eſra's* Caſe, King *Artaxerxes*, expreſly moved by *Evil Councellors*, ſuch as *Biſhlam*, *Tabeel* and his fellows, did forbid the going on with it, or with the *publick Reformation*, then they accordingly left off all, till God ſent them another better King, till a *Darius* gives them leave to go on with it again; yet were thoſe *Kings*, to whom the People of God ſhewed ſo much Reſpect and Duty, but meer *Heathen*, nay, *humanitùs loquendo*, *Uſurpers* alſo. But had it been, as is pretended, the *Nations Duty to Reform Religion without*, nay againſt the Kings leave, then they ought to have ſuffered the utmoſt, rather then to have ſinned by the Surceaſe of ſuch a *Neceſſary duty* This is all *clear Scripture*, read it, and believe it accordingly: the ſeveral places are extant in *Joſh.* 24. 25. 2 *Kings* 11. 4. 2 *Chron.* 15. 12. and 29. 10. and 34. 30. and *Ezra* 10, 3. and 4. 23, 24.

Line of Communication, as I may call it, (This is LIBERTY OF CONSCIENCE indeed,
Rev. 13. 17. when no *man may buy or ſell, except he have* THE MARK OF THE BEAST, one or other, *in his right hand, or in his forehead.*) Sure as it argues, that *Building* muſt needs be very *weak*, or elſe very *rotten*, *that needs ſo many more then ordinary Props to keep it from falling*: So likewiſe it declares plainly, that *Scelus Pavidum eſt*, it is a *Malignant* ſign this, that they ſore ſuſpect the Honeſty or Strength, in the end, of their own Cauſe; which makes them for very fear, uſe ſo many ſiniſter means, to harden their miſerable *Complices* in a *brazen obſtinacy*, againſt *God*, againſt the *King*, againſt the *Church*, and againſt all thoſe other *good things that belong unto their Peace*, that ſo, as much as in them lies, they may ſave *the Devil* himſelf the labour, and *Cauterize* the Conſciences of their poor deluded *Proſelytes*: for what is all this, if it be not to *Seal men under utter Impenitency* againſt all *poſſible Touches of Remorſe*, leſt any of thoſe whom they have ſo inveigled, or ingaged, or indeed directly compelled into their *Inhumane Conjuration*, perceiving (by the *Event*) God Almighties ſore diſpleaſure at theſe helliſh Confuſions, and being at the laſt, it may be touched in Conſcience with the horrors of ſo many *National Miſchiefs in Church and State*, ſo much Chriſtian Blood ſtreaming of all ſides of them, in all Quarters, and *crying aloud for Gods Vengeance upon themſelves, and*

and the whole Land, might, (as in Conſcience they are bound, under pain of Damnation, notwithſtanding all their *Unjuſt Oaths*, which being *ill taken*, are [m] far *worſe kept*) give over at laſt their *Damnable Rebellion*, and ſo by their *Repentance*, *never to be repented of*, hazard the further Proſecution, and utterly prevent the Perfection of the Devils great *Maſter-Plot*, in ſome reſpects far beyond the horror of the *Gun-Powder-Plot* it ſelf, or any Plot, new or old.

13. And yet ſince for all theſe *Furious Attempts* of men and Devils againſt this one poor Church: as if the *Church of Britain* were indeed, as of old it was called [n] *The Eldeſt Daughter of the whole Catholick Church*, you may ſee *the gates of Hell cannot prevail againſt it*, but as yet, it ſubſiſts, like *Moſes burning Buſh*, thus long preſerved from utter Conſumption in the very midſt of all that great *fire of Perſecution*: you may viſibly perceive *Gods Admirable Prevention*, Gods eſpecial *hand of Reſtraint over the late King* of *Glorious Memory*; who, although tempted by *all the Devils Methods*, by all the *Arts of Fraud, or Force*, yet could *never* be ſo much as *inclined* to *yield* his *Royal Conſent*, or but *Countenance*, or *Connivance* any wayes, towards the *Demolition* of this Church: Becauſe, as he told the *Parricides*, firſt and laſt, he could neither in *Conſcience*, *nor Honour*, do ſuch an Act: Therefore that *Great Prince* did rather chuſe, Chriſtianly to dye a *Glorious Martyr*, then ignominiouſly to live, a

m *In malis promiſſis reſcinde fidem, in turpi voto, muta Decretum*, Iſidor. hiſpal. *Illicitum præſtare tenetur nemo.* Herods keeping of his Oath, and cutting off *John Baptiſts* head, was far worſe than the taking it, *Mark 6. 26.*

n BRITANNIA PRIMOGENITA ECCLESIÆ. *Sabellicus Ennead. 7. Lib. 5.*

Perjured Prince, by wilfully betraying the *Churches Rights*, *and the Peoples Laws*, *and Liberties*: for that nothing but * black malice can caſt the *Odium* of that *Rebellious War*, or of *the Kings Death*, upon the *Churches Cauſe* only, is evident both by the *Kings own Proteſtations* in his Declarations, and, † eſpecially by that *incomparable* (we might ſay inſpired) Book of his *Royal Portraicture*, and by *the Rebel's own Proceedings*; all which abundantly teſtifie, that the King *dyed for the Liberties of the People*, as well as *for the Rights of the Church*: To defend both which *Church* and *People*, (according to his Royal *Oath* at his *Coronation*) the King did uſe *his Sword*, as long as he could; and when he could do it no longer, that way (*the Sword of God* being by a Prodigious Rebellion, wreſted out of his Sacred hand) he did *ſeal* it with *his Blood*: An act of *Heroical Magnanimity*, that hath no *Parallel* but that of the *King of Kings*, who came *not to deſtroy*, *but to ſave*; and therefore *gave his Life for his Sheep*: a Precedent worthy the *Admiration* of all Chriſtian Princes, if not of their *Imitation*!

* *Cornel Burges*, No Sacriledge, *&c.* eb. 2.

† Numb. 11. upon the 19. Propoſitions, *&c.*

Luke xix. 10.

John x. 15.

14. But to return to *Gods Providence over this Church*, what can ſuch a miraculous *Reſtraint* of the *Father*, and no leſs Miraculous *Reſtauration* of the *Son*, *Stupente orbe*, to the Admiration, yea aſtoniſhment, of all the world (Pagan and Chriſtian) what can all theſe *Marvails*, all theſe *myſterious Wheels* of the Divine Providence over this Church ſignifie, but that as yet God hath, and (if our Sins

Sins and *National Ingratitude* do not reverſe it) *God will have ſtill*, I truſt, *a ſpecial hand of Providence*, for the preſervation of this Church. Conſidering how the *deſtruction* thereof, was *ſo long ſince Plotted*, ſo *notoriouſly* Proclaimed, ſo *violently*, yea ſo *ſanguinarily Proſecuted*, and yet, that ſtill for all that, the *Divine Counſel hath from time to time* put off as yet the *Period* of it: under *God*, (*in whoſe only hand is*, and ought to be, *the Kings Heart*, *as the rivers of water*, *to turn it whitherſoever he will*: We are all bound to thank the King, both *the Father*, and the *Son*, for that Royal *Faithfulneſs* and Chriſtian *Conſtancy*, that yet, in chief, upholds this perſecuted Church: And, under God and the King, thank a *Loyal Parliament* alſo. We had need to pray to God, earneſtly to confirm the *King*, that he may conſerve the *Church*; for 'tis no leſs then the Kings own *Conſcience*, the Aſſault of *Sacriledge* aims at to *ſtorm*, and then to *Conquer*, that ſo the *Rebels* may once again, *Reign without him*: God in mercy to this *Church*, and *Nation*, avert ſtill that final Judgment to the Rebels Converſion, or Confuſion. *Amen*. Prov. xxi. 1.

15. In this good hope (all the Premiſes duly and ſadly conſidered) let us all arm our ſelves with Chriſtian *Patience*, and Gallant *Reſolution*, praying for *Perſeverance*: and if *Sinners* puft up with their late ſeeming advantages, and *Penal proſperity*, becauſe God, in his unſearchable wayes, to our

Trial, but to their greater *Dementation* and *Obduration*, did of late curſe them with *good ſucceſſes*: If by the Repreſentation of theſe *Favours* in ſhew, ſhould, (as 'tis too much to be feared, and therefore may wiſely be *preſumed*, they are *plotting* ſtill to *ſtrike at the* King himſelf, * *through the Churches ſides.*) If they ſhould intice *you to joyn with them*, p *to ſwallow up Gods own precious ſubſtance, to fill your houſes with the Church ſpoils, to caſt in your lot among them*: bearing you in hand that you ſhall be all made by it, *you ſhall all have one purſe with them:* q *O truſt not in wrong and robbery.* Take the wiſe mans good Counſel, for all their goodly pretences of Religion or Policy, *Conſent you not*, but rather *refrain your foot from their Path, for their feet run to evil, and make haſte to ſhed blood:* Nay, in the upſhot, you ſhall ſee, yea, themſelves and all their partners ſhall find, it and *feel* it, that they do but all this while *lay wait for their own blood, lurking privily for their own lives*, poſting away inſenſibly to their own deſtruction in the end; like *Shimei*, digging their own *Graves*, (as ſo many of them have done lately) by their *Relapſes*, even after a general *Pardon*.

* *Camb. Q. Eliz.*

p Prov. 1. 10, 19.

q Pſal. 62. 10.

1 Kings xi 44.

16. If all this cannot move you, as it comes from us? Then to draw all towards an end, for a ſad *Farewel-Truth*, Imagine, (what is but *too true in the Moral*) that you now ſee THE CHURCH OF *ENGLAND it ſelf*, YOUR *own Dear* MOTHER *groveling here* at your feet, all *diſcheveled*,

cheveled and *diſcompoſed* (as ſhe lately was) all over rent and torn with ſo many *Fractions* and *Factions*, with ſo many *Thorns*, and *Bryars* of dangerous *Sects*, and ſcandalous *Schiſms*, all over yet *ſtained* and *gore* with the mutual *Blood* of her own *Unnatural Children*, that like a brood of curſed *Vipers* did *dilacerate* their own *Mothers Womb*) (a moſt ruful Spectacle to a right Chriſtian Spirit!) In this ſad habit and poſture, the late *ruful Dreſs* of your Mother-Church: Think you hear ſtill your miſerable Parent, thus feelingly beſpeaking you all for a laſt warning: *Ah my Sons, Ah the Sons of my Vows*, let me now, if ever, once for all, beſeech you all, *by this Womb that bare you all*, and brought you forth unto Chriſt: *by thoſe breaſts that gave you ſuck*, even by *Gods holy Word, and Sacraments*: *by thoſe Arms that have ſo long encloſed you all*, That *Holy Doctrine*, and *Godly Diſcipline*, that hath, as yet, kept you ſafe from *the Fangs of ſo many Hereſies and Schiſms*, that have over-ſpread almoſt all the Churches of Chriſt, over all Chriſtendom; by all theſe, and by more then all theſe, *by your hope and ſhare in all the mercies of God, in all the merits and ſufferings of Chriſt my Dear Husband, the Saviour of your ſouls*: By all the *Seven Unities* of the Holy Ghoſt, *one Body, one Spirit, one Hope* of your Calling, *one Lord, one Faith, one Baptiſme, one God and Father of all, who is above all, and through all, and in you all*: By the *Holy, Bleſſed*, and *Glorious Trinity*, three Perſons and

Eph. iv. 3, 4, 5, 6.

one God: Ah, my Sons, *I adjure* you by all these most Holy Tyes, and Interests, Reverence my *gray hairs:* Do not by *one* (for ever *fatal*) Bargain, sell away for no-
Isa. ix. 5. thing, but *Garments rolled in Blood*, all that *Sacred Truth*, all that *Solemn Devotion*, *Ancient Dignity*, and *Religious Decency*, all that *Beauty of Holiness*, all that *Christian Glory*, which I, through so great Opposition of whole Legions of *Hereticks*, and *Schismaticks*, through so much Persecution by the old and new *Tyrants*, through so many Martyrdomes, have been laying up for you these full *sixteen* [r] *hundred years: Betray not now at last your Old Mother* to the *scorn*, and *spoil* of *Sacrilegious*, and *seditious* men, (your own Consciences know they were at their best estate, no better then FORTUNATE REBELS,) that will lay yours, and the whole Nations, and all your Mothers *Honour in the dust*. Is this all *your thanks* to me for my Religious care, and holy cost in your gracious Education? Is this all the *Respect* you shew to *the Memory of your* pious ANCESTORS? Is this all the Regard you have of the eternal welfare of your tender POSTERITY? will you now in a manner, *Unchristen* your selves and them all? will you wilfully venture your selves, and your Successors upon the sharp *Swords-*

r That 'tis so long since *Christian Religion* (as it *here* now stands by *Law Establish-ed*, both for *Matter* of Doctrine, and for *Form* of Government also) was first planted here in *Britain* there needs no witness more authentical then old *Gildas de Excidio Britanniæ*, who there expressly affirms that he knows it so to be true: placing the age of it *Summo Tiberii Cæsaris tempore*, about the xxxv. year of Christ (as *Baronius* reckons it.) For *Tiberius* dyed in the 37. year of our Lord: S. *Eusebius Pamphili in Chronico*,

point

point of ſo many *Ancient Execrations*, *Authentick Curſes*, not cauſleſs, nor powerleſs, (as Sacrilegious Purchaſers blinded with their great god, *Mammon*, may prophanely fancy, but) Curſes deſerved, curſes effectual alſo, juſt *Imprecations*, zealouſly denounced againſt all unjuſt *Violators* of the Wills and *Teſtaments* of the *Religious Donors*? Ah rather turn again, my Sons, and ſave the *blazing Candleſtick*, that is even now upon *going out*, *from Utter Removal*; Except you will leave all your Succeſſors after you for ever in utter darkneſs; *Vindicate* the Ancient glory of your *ſlaunder-beaten* [f] *Religion*, never till now guilty of ſuch *Doctrines of Devils*: Redeem the *Credit* of your *Juſtly Defamed Nation*, for the dire *Parracides* of a Rebellious party yet reaking with the Sacred *Blood* of your own *King*, the Holy Blood of your own *Patriarch*: Oh ſhew your ſelves once more *Chriſtians* indeed, and *Right Engliſhmen*, like *true Patriots*, reſcue your turmoyled Country from *Ingruent Captivity*, for elſe in the ordinary courſe of Gods Judgements, that muſt be the next: To foretel which fatal, and final deſtiny, needs no new *Spirit of Prophecy*, the great Prophet, ſo long before pointed at by *Moſes* [t] hath told it you long ago, [u] *Regnum diviſum deſolabitur*, *a Kingdom divided againſt it ſelf* (as yours is now, ſo many wayes, both in Church and State) muſt needs come to *Deſolation*: open your eyes therefore, and behold, if yet you can, the

[f] *Tollite hoc Ingens Scandalum toti Orbi Chriſtiano objectum: Eluite illam maculam aſperſam Profeſſioni purioris Evangelii, adverſari illam arcano quodam odio Regnis & Poteſtatibus*: V. D. Deodati Genevenſ. Reſponſum ad Conventum Eccleſiaſticum Londini.

[t] Deut. xviii. 18.

[u] Mat. xii. 25.

the usual, and infallible *prognostick* of it DEMENTATION.

Quos vult perdere Jupiter hos DEMENTAT.

17. If you wish to see once more, within this once *so fortunate Island*, *Christs Religion in its purity*, *the Church your Mother at Unity*, *the King your Father in his Beauty*, *the People your Brethren in their Duty*; O do not you, any of you *whom it may concern*, (through *Impatience*, or *Unbelief*) do that one *Act* that at once may undo all these, and your selves eternally.

18. If you be wise, [u] *Refrain from these men*, for they are *the men of God*, *lest you be found*, in the end really, *to fight even against God*: *Refrain from those means*, they are *the Devices of God*: *'Tis a clear case*, 'twill be *no sin to let them alone*; but it may be a sin, nay it must be a sin, sure enough, to meddle with them: for they are the *Means hallowed to maintain his Service*, *and his Servants*, *and indeed to preserve your own souls in Christs true Religion*. But if in despight of *Father* and *Mother*, *King*, and *Church*, and God, and all, you should go on desperately, and touch either the men, or the means, know that it will prove an *Achan*, an accursed thing unto you, and to the whole Nation, and make you fall worse and worse before your Enemies, till you fall quite down *never to rise up again* according to the Curse of *Moses*, (*Deut.* xxxiii. 11.) how will you answer one day (for you must one day answer for all these) the *Dead*, and the *Living*, the *Church* and the *State*, the *present* and

[u] Acts 5.38,39

and *future* age, *God* and your own *Conſciences?* For to all your other *National Sins* (and thoſe not a few, new and old, and thoſe *no Moats*, or *Gnats*) can you adde a greater ſin than this, to *fill up the full meaſure of your ſins?* What, will ye in earneſt *put God Almighty to it?* will you *try Maſteries* with your God, who ſhall carry it? *Did ever any* (Perſon, or Nation) *contend with God, and proſper* (ſaith Holy *Job?*) will you thus *requite* God, to take away his own, who hath hitherto ſo *freely given you all* that you can call your own? yea, who hath *made you all*, yea who hath with his own precious Blood *bought you all*, yea, as you regard, or diſ-regard *his Cauſe*, even this Cauſe, the *Cauſe of his Service and Servants*, who (except ſuch of you as are concerned, ſpeedily prevent it, by *Repentance*, and *Reſtitution* alſo, to ſome *Satisfaction*) hath *abſolute Power*, indeed, Eternally to deſtroy you all Body and Soul. Job ix. 34.

19. From ſuch *Total*, *Final*, and *Eternal* Deſtruction that God Almighty may deliver this (ſo lately *deſolate*) Church, King, and Kingdom, may we all now at laſt, turn our fierce *Diſputes*, of all ſides, into fervent *Devotions* each for other: for * when all *Humane Helps* fail, this is a *Divine Ordinance* never miſſes: but may ſoon effect,

* Nunc nil niſi vota ſuperſunt; *Præſidiis omnibus terreſtribus ceſſantibus, divina ſunt aggredienda, quæ nunquam incaſſum ceſſere. Hac ratio efficere poſſet, quod à bello Civili, utcunque res cadat, neutiquam ſperari poſſit, ut voluntariâ animorum flexione plenè ſarciatur vulnus, & redintegretur amor.* D. Deodat quo ſuprà.

what

what from *Civil*, or rather *Rebellious War*, could never be hoped for, that by a voluntary Inclination of Hearts, the National wounds may be closed up again, and that National *Love* and *Peace*, and *Prosperity*, which was once, as the *Envy*, and *Terror*, so the chief *Glory*, and *Honour* of this Noble *Nation*, may be fully *recovered* at last. To that happy end, let us all humbly beseech God, the God of Peace, that of his infinite mercy, he will *open the eyes of the People of England*, * that now, in *this their day*, they may yet *see those things that belong to their Peace*, that he will *turn the Hearts* of our Enemies, and *keep all Ours* from every evil work, especially from this evil work, this Damnable Sin of *Sacriledge*, from *Robbing God, our own God, of his own Inheritance*, that so in the end none of us all, and (if it be possible) *none of all* our, even *deadliest*, *Enemies*, may forfeit his part with us, in the Inheritance of Gods Heavenly Kingdom, who, for us all, both *Priest* and *People*, hath purchased it by his own *Precious Blood*, *through Jesus Christ our Lord* and only Saviour, To whom therefore with *the Father*, and *the Holy Ghost*, be ascribed all Praise, Power, Majesty, and Dominion, from *this time forth and for evermore.* Amen.

* Luke 19.42.

Matth. xxii. 21.

Render unto Cæsar the things that are Cæsars, and unto God, the things that are Gods.

FINIS.

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